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Proceedings of the

ALL INDIA ORIENTAL CONFERENCE

FORTY - SECOND SESSION
Sampurnanand Sanskrit University,
VARANASI- 221 002 (U. P.)
(4-6 November, 2004)

ALL INDIA ORIENTAL CONFERENCE
BHANDARKAR ORIENTAL RESEARCH INSTITUTE
PUNE 411 004 (INDIA)

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(4-6 November, 2004)

Edited and Published by

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ALL INDIA ORIENTAL CONFERENCE
(Regd. Under Act XXI of 1860)

Sampurnanand Sanskrit University,
VARANASI- 221 002 (U. P.)

42ND SESSION, 2004

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Preface

I have a great pleasure in bringing out the Proceedings of the 42nd session of the All India Oriental Conference held at Varansi. The Proceedings include, apart from the minutes of the business meetings, addresses by Sectional Presidents, as well as the select papers.

I express my gratefulness to all those, including the staff of the Bhandarkar Oriental Research Institute, who helped me in bringing out this volume.

Saroja Bhate
(General Secretary)

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VEDIC SECTION

PRESIDENTIAL ADDRESS

By

PROF. G. U. THITE

I am indeed greatful to the members of the regulating council and the former sectional Presidents, who have elected me as the Sectional President of the Vedic Section of the 42nd Session of the All India Oriental Conference being held at Varanasi from the 4th to the 6th Nov. 2004. In the form of Sectional Presidenal Address let me express some of my thoughts on the present position of Vedic Studies in India and abroad.

To start with it may be noted that for many centuries in India the Vedic Studies were restricted to the memorization of one or more texts belonging preferably to one's own branch of the Vedic texts. Studies from the point of view of understanding the meaning of these texts was rather a rare and exceptional phenomenon. It was after the British system of education was introduced in India then the Vedic interpretational studies became a part of the Sanskrit studies. In the traditional Pāṭhaśālās students used to learn some portions of the Vedic texts by heart, some literature, some schools of Philosophy and used to be specialized in one or more branches of the Sanskrit Śāstras. But hardly any one chose Vedic interpretation as a branch of specialization in the traditional system of education. In the renaissance period, Vedic interpretational studies were started and they became a part of Sanskrit Studies.

In modern India, Vedic Studies are done on four levels. The first level gives a lot of importance to the oral presentation of the Vedic texts. These Vedic scholars can be named Śrotriyas. They learn the Saṁhitā, Pada and some modificatory recitation (Vikṛiti) like Jaṭā, Ghana etc. of the Vedic texts. The scholars of Ṛgveda not only memorize these modifications but also memorise Brāhmaṇia, Āraṇyaka and Upaniṣad texts of their own tradition and also the six Vedāṅga texts. Thus an ideal Ṛgvedaic Śrotriya is a Ghanapāṭhī as well as a Daśagranthī. The scholars of other Vedas hardly study Vedāṅgas. It is very difficult to find a Ghanapāṭhī of the White-Yajurveda. It is almost impossible to find out a Śatapāthī in its

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real sense. Neverthelss there are many Śrotriyas even today.

Another important type of Vedic Studies is that of Śrautīs. These scholars learn the Vedic texts in order to apply these texts in the Śrauta ritual. The performance of the Śrauta-ritual requires an Āhitāgni (one who has established fires), Yajamāna (sacrificer), and a lot of expenditure on the part of the sacrificer. There are comparatively few such persons and consequently the number of performances of Śrauta rituals is also rather a rare phenomenon, in comparison to the other religious-cultural phenomena; the Śrauta-rituals, nevertheless, are still being performed at some places, particulary in the valleys of some rivers in South India, viz. Kṛṣṇā, Godāvarī and Kāverī. There are of course at least some Śrautīs even today. During the last three decades, the popularity of the Śrauta-rituals is increasing and consequently the number of Śrautis is also correspondingly increasing.

The third type of Vedic Studies is that of Purohitas or domestic priests. Society at large requires these priests in order to perform numerous household rituals like marriage, house-warming ceremonies, ancestral rituals and rituals required to be performed at the time of the cremation of the dead body, Upanayana-ceremony, worship of idols of deities either at one's home or in temples etc. Increasing urbanization has given a large scope to construction business. This construction business has created a large scope of rituals connected with construction work. Really speaking, even for a Purohita, a lot of Vedic mantras are required to be studied. Unfortunately, majority of the Purohitas do not know more than one or two Vedic formulae. They cannot recite even these formulae correctly. They perform most of the rituals with one or two Purāṇic verses beginning with *sarvamaṅgalamāṅgalye* or *maṅgalaṁ bhagavān viṣṇuḥ.* They do not know whether these formulae are Vedic or not. It will be too much to expect that these Purohitas know some details of Ghṛya-Sūtras which really speaking they are expected to know. A famous example of ignorance of Vedic domestic ritual is that of the marriage ceremony. All over northern India, particularly in the Hindi speaking area, to the moving of the bride and bridegroom around the fire seven times (*sāta phere*) crucial importance is given. Actually in the Gṛhyasūtras there is no rite of

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this type. There is a rite called *Saptapadī* in the Gṛhyasūtras. In this rite the bride takes seven steps. But there is no reference to moving around the fire seven times. In South India however, the Purohitas are slightly better. Some of these know the details of the ritual very well and can recite the concerned Vedic texts also fairly well.

The fourth type of Vedic Studies is that of Vedic interpreters and modern scholars of Veda carrying out Vedic Research in all its aspects including critical editions, compilers of texts, teachers and students of Veda in colleges, universities etc. This type of Study deserves a more detailed treatment and an attempt is made here to describe this type of Vedic studies, in the following lines.

Let us take into consideration the concept of Veda on the part of the Indian scholars. It is well known that Indian scholars accept Veda as authoritative, religious texts. They consider that the Vedas are beginningless and endless and that they are not a human product (*pauruṣeya*). Thus, the Vedas are created by god(s) or they are not created even by god. They believe that many of the branches of the vedic literature have been lost to us. The Vedas are an eternal source of all knowledge. And the most important implication of this thinking is that they are ''relevant'' even today. This is one of the most easy ways of praising a thing or a person : to describe it as relevant even ''today''. This today is also eternal. The authors of the Brāhmaṇa texts tried to interpret Veda in such a manner as would suit their purpose, namely performance of sacrifice. Philosophers belonging to different schools of thought such as Dualism, Monism etc. also tried to show that Vedic texts support their veiws. Commentators like Sāyaṇa also interpreted the Vedic texts as if they were belonging to their own times and found out all the rituals and philosophical thoughts prevalent in their own times in the Vedic texts. In modern days the interpreters of the nineteenth century were interested in finding out the scientific progress in their times in the Vedic texts. Thus, they could descover railways in the Veda. The scholars of the Twentieth Century could find aeroplanes in the Veda. The scholars of the last part of the twentieth century and of the first part of the twenty-first century have been busy in finding out ecological awareness and ways of sustained growth in the

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Veda. It is worth noting that all these efforts are anachronistic in nature. But a scholar motivated by relevance-mania has no regard for history. He is interested in finding out the relevance of history in his own times. All this is a part of the prāmāṇya concept of the Veda.

But to our suprise, there is not only Veda-prāmāṇya (i.e. authoritativeness of the Veda) there is also Pramāṇa-Vedatva (i.e. Vedaness of the Autoritative). Thus, whatever is authoritative from the point of view of these scholars, is also regarded as Veda. Thus in ancient days Bhagavadgītā was accepted as "Upaniṣad" (see the colophons at the end of all the chapters in the Gītā). Many sectarian texts also were accepted as Veda in the mediaeval ages. Many sectarian Gāyatrī-mantras are created in imitation of the famous Gāyatrī-Sāvitrī mantra. Thus for example see a Gāyatrī formula in honour of Sāi-bābā of Shirdi : *saccidānandāya vidmahe śirḍīvāsāya dhīmahi / tanno (sic) sāī pracodayāt/ /* In the fifties of the last century a book called *Chandodarśana* was publishes by Bharatiya Vidya Bhavan (Mumbai). In that book hymns supposed to have been "seen" by Maharṣi Devarāta are printed. They have a great similarity with the Ṛgvedic hymns. Some people have already accepted that work as the eleventh Maṇḍala of the Ṛgveda. Some people intend to perform some ritual with that text. There is no wonder if this work will be accepted as Vedic by the future scholars and claimed to be *apauruṣeya* by the future Mīmāṁsakas.

Upto the seventies of the last century India was claimed to be a country of Philosophy, Religion, Yoga and Mental peace. Indian scholars of that time claimed that western people could not get peace even though they have progressed materialistically because of science and technology. India has texts like Upaniṣads, Gītā, Dhammapada etc. which would create peace in the world. In spite of these texts India as well as other countires have to face terrorism. The scholars of the last quarter of the twentieth century have switched themselves from peace-philosophy to science and technology. They have forgotten all the philosophy in Indian literature. They are busy with the science and technology in Sanskrit literature. The incompetent scientists cannot progress in science and technology of the modern age. But they can find these things in Vedas and

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Sanskrit literature. The incompetent Sanskritists come to their help. Both of them can find science and technology in Sanskrit literature. But both of them can find only such science and technology as is known from the newspapers. For neither of these is capable to deal with hard science or hard Sanskrit. They can arrive only at one conclusion in all the seminars held on these subjects, viz., "More research is needed on this subject". No one can actually find out any new scientific thing from the Vedas but claim that there is a lot of science and technology in the Veda. This is nothing but charlatanism and hypocrisy.

In ancient days it was belived that Vedic Study was an obligatory duty of a Brāhmaṇa. Morever, he had to carry out this duty without expecting any worldly result out of this (cf. the sentence *brāhmṇena niṣkāraṇaḥ ṣaḍaṅgo vedo'dhyetavyo jñeyaśca*). In Nirukta, the view of Kautsa is quoted and refuted. According to Kautsa the Vedic mantras are meaningless. If we think minutely it will be clear that Kautsa's view and the views about *niṣkāraṇa* study of Veda are just one and the same. Kautsa is misunderstood by many including Yāska. Kautsa does not mean that the Mantras are literally "meaningless". For, he says that some mantras are difficult for understanding or that some mantras contradict each other. This indicates that even according to Kausta, there is some meaning in the Mantras. What Kautsa means is not that Mantras are literally "meaningless" but rather that their meaninig is meaningless. Thus, he seems to imply the importance of memorization and ritual application of the formulae rather than that of the interpretation of the mantras. In actual history Kautsa's view has prevailed upon the veiw of Yāska. Priests study Mantras without trying to understand their meaning. This practice has been going on for the last numerous centuries. The modern Indian scholars have, however, forgotten the *niṣkāraṇa* doctrine about the Vedic Studies and have been trying to find out the meaning in their mind, in the Veda. Thus they are studying Veda in a *sakāraṇa* (purposeful) manner. Thus, the Vedic interpretation of Indian scholars is "fruit-oriented"(in contrast to the Vedic interpretation of the Western scholars which is 'root-oriented'). For this see a typical example of the word *rāṣṭra*.The word *rāṣṭra* is used in the sense of "nation" in modern Hindi, Marathi and modern

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Sanskrit. In Vedic language also there is a word *rāṣṭra*. But in Vedic language it has the same meaning as *rājya* (kingdom or state). In Western politics, a clear-cut distinction is made between State and Nation. This sort of distinction is not made in Sanskrit or Vedic. To understand the word *rāṣṭra* in the sense of nation is anachronistic. Moreover,this type of interpretation amounts to fruit-oriented interpretation. The reason behind this kind of interpretation is the desire for supporting Indian nationalism by means of the Veda. No effort is made to understand the "original" meaning of a Vedic word or passage as was understood in the ancient days.The famous Bhūmisūkta in the Atharvaveda (XII.1) describes earth in general and not the mother land as such. So this hymn also need not be understood in the nationalisic sense. The concept of Nationalism itself is foreign to India and neither the Vedic nor the classical literature can be used in order to support the concept of Nation.

Similarly the Vedic as well as classical Sanskrit does not show any ecological awareness. First, there is no word in Sanskrit in the sense of nature. Although there are some descriptions of mountains, rivers, trees, seasons, etc. in the Vedic literature or classical Sanskrit literature there is no collective word for "nature" in it. The word *nisarga* in Sanskrit means "evacuation, voiding, excrement, giving away, bestowing a favour, or grant, creation, natural state or condition or character" etc. (See *Monier-Williams Sanskrit Dictionary*, under the word *nisarga*). It is the modern Western critics who appriciate descriptions of natural beauty by Kālidāsa and in imitation of them we Indians call Kālidāsa a *"nisargakavi"*. Ancient Indian critics have never described Kālidāsa in this way. Similarly the word *Prakṛiti* in Sanskrit means "the original form or condition, original substratum, cause, source, constitution, character, temper, dispostion, material, world", etc. (See the same dictionary). This word also does not mean "nature" in Sanskrit. In Vedic and classical Sanskrit there was no ecological awareness because in those days there were no ecological problems at all. Just as completely healthy man is simply not aware of the fact that he has a heart or kidneys, in the same way the Vedic and Sanskrit people were not aware of ecology at all. Only during the last fifty years, we started facing ecological problems and we became aware of ecology.

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To impose ecological awareness on the Vedic Poeple is anachronistic. Interpretations of this type are fruit-oriented.

The western scholars on the other hand have always been "root oriented". They treat Vedic as well as classical Sanskrit texts as simply historical documents. They are not emotionally involved in the Vedic or classical Sanskrit literature. They study them not because of relevance but because of their antiquity. It is indeed the western scholars who study Veda from the *niṣkāraṇa* point of view. Their study is an autopsy, as it were. Dissection, comparison, re-arrangement are parts of their methodology. Comparative philology, comparative mythology, "rapprochement" (internal comparison) are some of their ways of study. Grammar and History are the two pillars on which the edifice of their conclusions are based. They are always interested in finding out the "original" meaning of a word, "original" home of a society, "original" nature or purpose of a religious practice, and so on. Incidentally, it may be pointed out that there are no words in Sanskrit to indicate the concept of "origin", or "originality". No Sanskrit scholar ever claims to be "original". He always claims to be a faithful expander of the thoughts of his teacher or of some god or of some great ancient author. Even there, where he is really original, he will say that he is explaining the thoughts intended by the earlier author even though they may not be clearly expressed by him. Similarly, there is no word for "research" in Sanskrit because again the concept of "research" is foreign to India.

There appear to be three periods in the history of Vedic Studies in Western Countries. The first period can be called the creative period or heroic age. In this period great scholars like Roth, Grassmann, Max Müller, Ludwig, Weber, Bergaiane, Pischel-Geldner, Bloomfield etc. appeared. They have done the basic, fundamental work in the field of Vedic Studies. There was freshness in their work. They had found a new virgin land in the form of Vedic literature. There was a great deal of work like critical editions, dictionaries, translations, general essays and monographs in this period. There was a kind of overenthusiasm. Some scholars were rather extremist and restraint-less in this period. The greatest scholar of this period was H. Oldenberg. He has not only criticized his prdecessors but

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has suggested better interpretations of many text-places in the Ṛgveda. Thus, he has improved the quality of Vedic interpretations. The second period in the history of Vedic Studies can be called the classical period. Scholars like Lüders, Thieme, Renou and Gonda are some of the great personalities of this period. As usual the classical period is characterized by perfectionism, discipline, moderation and overall polishedness. The scholars of this period tried to achieve excellence in every respect and were succussful in their aim to a large extent. I consider Renou to be the leader of this period. He continued the work of Oldenberg. He prepared Vedic bibliography relating to the creative period. His criticism and evalutation of the creative period is very balanced, impartial, objective but very harsh at times (see his work *Les Maitres de la philologie Védique*). He not only criticized the earlier works but showed the correct path of Vedic interpretation through his volumes of *Études Védique et Pāṇineenes.* He completed almost two third of the Ṛgvedic translation. His translation is free from any bias and is based on the principle of "Rapprochement" (internal comparison). Like Oldenberg, he has also consulted and criticized the views of other scholars and has tried to make his interpretation perfect and impeccable. Unfortunately, he could not complete his work of Ṛgvedic translation. Another great scholar of this period, namely Gonda, has done prolific work in the field of Vedic Studies. His work also is characterized by perfection and balance. In one word, we can describe him as a great 'moderator' ! He can be compared to Kātyāyana, the great Vārttikakāra who did the work of moderation in the field of ancient Indian grammar. Gonda also has done *uktānuktaduruktacintā* (taking into consideration whatever has been said earlier, whatever has been incorrectly said earlier or whatever has not been said at all earlier). It is desirable that Indian scholars follow or at least see the work of Oldenberg, Renou and Gonda in the field of Vedic Studies.

The third period or the modern period in Western Indology in general and Vedic Studies in particular, can be called the Decadent period. The decadent period in the History of Sanskrit literature started approximately in the twelfth century and the peculiarities of decadence in Sanskrit poetry are continued even in the modern period because of the

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absence of any freshness. The decadence in Vedic Research is characterized by hairsplitting, repetition, exhibitionism, over-perfection, obscurity and staleness.

It, however, seems that the Vedic Literature has some inherent magnetic power in it. It attracts scholars towards itself. So it is not difficult to surmise that the Vedic Studies will always remain an important branch of Indology. With some ups and downs the subject will continue to exist. During the last few years the number of seminars, conferences etc. on the Veda is increasing. There is a revival of Vedic Studies as it were. There is a revival of the performances of Vedic rituals. More and more Āhitāgnis, more and more Ṛtvijs are coming forward. A noteworthy feature of Vedic Studies in general is that the number of amateur Vedists as well as Sanskritists is growing more speedily than the number of professionals. This can be matter of serious concern for the sincere, silent scholars.

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IRANIAN SECTION
PRESIDENTIAL ADDRESS

Persia, Iranian Studies and Zoroastrianism

By

DR. M. N. KHAN

My dear delegates from various parts of the country, members of 42nd Session of AIOC, Varanasi, Ladies and Gentlemen.

It is a matter of great pleasure and pride for me to be in the midst of scholars of eminence like you on this august occasion and especially in the sacred city of Banaras or Varanasi, city of Kashi Vishvanath Temples, Mosque of Aurangzeb and the Observatory of Raja Jai Singh. Varanasi is also a seat of learning, especially for the study of Sanskrit, centered on Benares College (1791) and maintained by the Government. Banaras Hindu University (1916) was the first denominational university in India under private control; it is now a non-sectarian central university. Varanasi Sanskrit University was founded in 1958. It has been an important town since 7th century BC, as it has been mentioned in the Hindu epic poems, the *Ramayana* and *Mahabharata*.

Now, I would like to throw some light on Persia, Iranian or Old Persian Literature and Zoroastrianism.

Persia, now known as Iran, is the country in southwest Asia between the Caspian Sea and the Persian Gulf. The term Persia originated from a region of south Iran known as Persis of Parsa. The ancient Greeks and the western world gave this name to the whole Iranian plateau. The Iranians themseleves, however, had long called their country Iran, that is the "land of Aryans". In 1935, the name Iran was given officially to this country, instead of Persia.

The Iranian plateau was settled about 1500 BC by the Aryan tribes. The most important among them were Medes and the Parsa (Persians). In AD 226 Ardashir I founded the Sassanid dynasty in Persia and established Zoroastrianism as the official religion of his dynasty. In the 5th century Kavadh I favoured the teaching of Mazdak (flourished in 5th century), a Zoroastrian high priest who sought to make property common, but in

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523 he withdrew his support to Mazdak and orded the massacre of his followers. Kavadh's son and successor Khosrau I, becoming the most powerful of all Sassanid kings, reformed the administration of the empire and restored Zoroastrianism as the state religion. The last Sassanid king was Yezdegerd III, during whose reign (632-641) the Arabs invaded Persia and then gradually Zoroastrianism was replaced with Islam.

The pre-Islamic Persian literature, written in Old and Middle Persian between 650 BC and AD 650, includes the *Gathas* (divine songs), the most ancient of the sacred writings collectively named the *Avesta*, Middle Persian texts of *Avesta*, and epics to be recited at the court.

Middle Iranian is represented not only by Middle Persian and the closely related Parthian language but also by several Central Asian tongues. Parthian was the language of the Arsacid or Parthian Empire (ca. 250-226 BC), although it is known chiefly through inscriptions of early kings of the following Sassanian period. Parthian declined when Sassanian power expanded. During the Arsacid period, however, it influenced Persian. The language of the Sassanian Empire (AD 226-641) was Middle Persian, often called Pahlavi (a term more strictly reserved for a form of the language used in certain Zoroastrian writings). Middle Persian has simpler grammar than Old Persian and was usually written in an ambiguous script with multivalent letters, adopted from Aramaic; it declined after the Arab conquest in the 7th Century. Although much of the Middle Persian literature was translated into Arabic, the bulk of its writings was lost during Islamic times. Other Middle Iranian tongues were also spoken in Sassanian Persia or in bordering region of Central Asia : Khawarazmian, in Khiva; Bactrian, in Bactria; Sogdian in the vast region of Sogdiana, including the cities of Samarqandand Bukhara; and Saka (a name associated with various Scythian kingdoms) in Chinese (or Eastern) Turkestan. Sodgian produced a body of Christian, Buddhist, and secular literature, and Saka's Khotanese dialect was the vehicle of an important Buddhist literature. Most Khawarezmian texts are from the the post-Islamic period. Bactrian is known only in a few recently discovered inscriptions in Afghanistan.

The Persian language is the most widely spoken member of the Iranian

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branch of Indo-Iranian languages, a subfamily of the Indo-European languages. Avestan and Old Persian represent Old Iranian. Avestan, probably spoken as a dialect in the north-east of ancient Persia, is the language of Avesta, the sacred scripures of Zoroastrianism. Except for this scriptural use, Avestan died out centuries before the Advent of Islam. Old Persian is recorded in the south-west in cuneiform inscriptions of the Persian kings of the Achaemenid dynasty (ca. 550-530 BC). It was spoken until around 3rd century, BC. Old Persian and Avestan have close affinity with Sanskrit, and like Sanskrit, Greek and Latin are highly inflected languages.

Zoroastrianism :

Zoroastrianism is the religion founded in ancient Persia by the prophet Zoroaster (ca. 630-550). The doctrines preached by Zoroaster are preserved in his metrical Gathas (psalms), which form part of the sacred scripture known as the Avesta.

The basic tenets of the Gathas consist of a monotheistic worship of Ahura Mazda (the "Lord Wisdom") and an ethical dualism opposing Truth (Asha) and Lie, which permeate the entire univese. All that is good derives from, and is suppoted by, Ahura Mazda's emanations : Spenta Mainyu (the "Holy Spirit" or "Incremental Spirit", a creative force) and his six assisting entities, Good Mind, Truth, Power, Devotion, Health and Life. All evil is caused by the "twin" of Spenta Mainyu, who is Angra Mainyu (the "Fiendish Spirit"; Persian, Ahriman), and by his assistants. Angra Mainyu is evil by choice, having allied himself with Lie, whereas Spenta Mainyu has chosen Truth. So too, human beings must choose. Upon death each person's soul will be judged at the Bridge of Discrimination; the followers of Truth will cross and be led to paradise, and the adherents of Lie will fall into hell. All evil will eventually be eliminated on Earth in an ordeal of fire and molten metal.

Probably the first Persian king to recognize the religion proposed by Zoroaster was Darius I. His inscriptions are full of the praises of Ahura Mazda; he stresses rationality and seems to regard Lie as a world force. His son, Xerxes I, was also a worshipper of Ahura Mazda, but he prob-

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ably had less of an understanding of the details of Zoroaster's religion. Most striking is his conception that Arta will be attained in the afterlife, which view reflects the old Aryan idea that Ṛta has a location beyond the earth. Artaxerxes I (reigned 465-425 BC) was also a Mazda worshipper, but probably approved of a synthesis, under Magian direction, of Zoroaster's teachings with the older polytheism; this development is reflected in the syncretism of the Yashts. Artaxerxes II (reigned 409-358 BC) venerated Ahura Mazda, Mithra, and Anahita; in his reign the first Persian temples were probably built. Under the rule of the Greek Seleucids (312-64 BC) and Parthian Arsacids (c. 250 BC-AD 266), cults of foreign gods flourished along with Zoroastrianism. The new Persian dynasty of the Sassanids (AD 226-641) established Zoroastrianism as the state religion of Persia. In the Sassanid theology, Ahriman was opposed to Ohrmuzd (Ahura Mazda), not to Spenta Mainyu. This theology had already appeared in the Magian system of the 4th century BC, according to Greek historians. Certain Sassanid theologians taught that Ohrmuzd and Ahriman were the twin sons of Infinite Time (Zervan), but this doctrine was eventually rejected.

Persia was gradually converted to Islam after Arab's conquest in the 7th century. Zoroastrianism survived, however, in small communities of Gabars in the mountainous regions of Yezd and Kerman. About 18,000 still live in Iran. Zoroastrians, called Parsis (literally, Persians), are numerous and prosperous in India, chiefly in the vicinity of Mumbai. They still recite the Avestan liturgy and tend the sacred fires, but today they prepare a nonintoxicant "haoma" and few still follow the Magian doctrine of placing corpses on raised edifices (the so-called towers of slience) to be the prey of vultures.

Avesta or Zend-Avesta is the prayer book of Zoroastrianism. It forms the sacred books of the present-day Zoroastrians known as Parsis, who live in small communities in Iran and in India and Pakistan. The original home of these worshippers and of their holy scriptures was ancient Persia, and the faith they profess was that founded by the ancient Persian sage Zoroaster, one of the great religious teachers of the East. The doctrines of this ancient belief and a record of the customs of the earliest period of Persian history are preserved in the Avesta. The Avesta is in five parts,

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with at its centre the Gathas, hymns and songs thought to be the actual words of Zoroaster. These and other details on rites make up the Yasna, the chief liturgical document of Zoroastrianism. A similar and lesser part, The Visp-rat, includes tributes to great leaders of the sect. The Vendidad provides the basis for Zoroastrian law, and also includes a creation myth. The Khurda Avesta collects minor texts, hymns, and prayers. The Yashts are 21 hymns to angels and heroes.

Flourishing six centuries before the Christian era, the religion represented by the Avesta may have been the faith of the Achaemenids, the dynasty of the Persian kings Cyrus the Great, Darius I, and Xerxes I. The religion lost adherents after the conquest of Persia by Alexander the Great in the 4th Century BC, and many of the sacred books were lost. It was revived but received a setback in the 7th century, when the Muslims entered Persia victoriously. Many of the Zoroastrians then preferred to flee to India for refuge and took with them what was left of their sacred writings. A few of the faithful remained behind in Pesia and continued to practise their religion. These two groups, about 80,000 people in India and 18,000 in Persia, were responsible for the preservation of the Avesta in its present form.

Finally, I thank Professor Saroja Bhate, General Secretary AIOC and Dr. Gangadhar Panda, Local Secretary of the 42nd session of the All India Oriental Conference for making it convenient to gather so many scholars, almost from all parts of India, at Varanasi, and providing us comfort and warm welcome.

Thank you all for providing me this opportunity and giving me a patient hearing.

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CLASSICAL SANSKRIT SECTION

PRESIDENTIAL ADDRESS

BY

PROF. SUSHMA KULSHRESHTHA

DISTINGUISHED PRESIDENT. FELLOW DELEGATES. LADIES AND GENTLEMEN

I deem it a privilege to have been called upon to preside over the *Classical Sanskrit Section* of this historic Session of this conference which is the premier body of Indian Indologists. It may be recalled here that the Classical Sanskrit Section has been a part of this Conference from its very first session held eighty five years back, in 1919, in Poona. The section was then presided over by a well-known scholar. From among scholars who presided over this Section in its subsequent sessions might be mentioned such stalwarts as Prof. V. Raghavan, Ramaranjan Mukherjee, K. V. Sarma, Jaymant Mishra, Padmashri V. Venkatachalam, Padmashri Satya Vrat Shastri and Abhiraj Rajendra Mishra.My association with this august body commenced from 1966, thirty-eight years ago, when then 23rd Session of the conference was held at Aligarh. From that time onwards, my connection with the Conference has been continuous and I have never missed any of its sessions. It is with a sense of humility and dedication that I accept this distinction which has been conferred upon me and I hope that with your goodwill and co-operation, together, we shall be able to fulfil the functions assigned to us by this August Assembly of scholars.

AIM OF THE ADDRESS

It shall be my aim in this Address to make mention of the current trends of academic activity in the field of Classical Sanskrit, offer constructive observations and make useful suggestions. By way of substantiating the above, and following the healty practice followed by the Conference, I shall also be taking stock of the work that is going on and the prominent publications issued in the relevant fields since we met at the last session of the Conference in 2002 at Puri.

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RESEARCH & PUBLICATIONS

I. LITERARY CRITICISM & CRITICAL STUDY

A number of remarkable publications in this category have seen the light of the day during the past few years. Some deserve special mention here :

Indian Kāvya Literature (Vol. VII. 2 Parts) : The Wheel of Time, by A. K. WARDER (Delhi, 2004), is a comprehensive study of literature in the Indian tradition from the standpiont of the literary criticism. This present volume, on the twelfth and thirteenth centuries, starts with Vidyākara's retrospect over anonymous poets. After some smaller anthologies, a few novels and Maṅkhaka's mythological epic, we come to a historical epic. History is the most substantial source of matter for literature in the volume. Kalhaṇa, author of the first historical epic here, mentions the cycles of the Manus. Amaracandra, a century later, shows that the experience of the Mahābhārata is marvellous. Dhammakitti (II) returns to the futility of real life, but tries to idealise a few kings and ends with the glorious story of Parakkamabāhu I. Many other kāvyas from all over India are also based on history. Vairocana's undated Mahārāṣṭrī anthology consists only of verses by himself and seems to be autobiographical, though obscure and allusive. The Śaiva Addahamanu's Apabhraṁśa lyric has a simple theme but a wide emotional range. Few novels survive from this period : Mahendra's on a case of mixed marriages between people of different religions is the most interesting. Nemicandra II's writing in Kannada is fantastic. A rich theatre is extant from the twelth and thirteenth centuries.

This work evaluates the great tradition of the Indian literature, which up to now has remained practically unknown to all but a few Sanskritists.

Rasa in Aesthetics : An Application of Rasa Theory to Modern Western Literature is a welcome volume by PRIYADARSHI PATNAIK (New Delhi, 2004). If modern Western literature is adjudged on the basis of Indian Rasa theory, the scenario of previous researches will change. Thus, this work will open new horizons for the researchers and critical

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writers.

The Sanskrit Epics' Representation of Vedic Myths by DANIELLE FELLER (Delhi, 2004) is a marvellous book that studies several mythical motifs, found in the Veda (especially in the Ṛgveda) on the one hand and in one or both Sanskrit epics on the other : Agni's hiding, the theft of the Soma, Indra's ill-act with Ahalyā, Upamanyu's salvation by the Asvins, and finally the representation of the Great War of the Mahābhārata as a sacrifice. These myths are fairly well represented in both Vedic and epic literature.

While it is oftern said that the subsequent Indian literature only paid 'lip service' to the Vedas without really knowing, much less undrstanding these texts, the present study not only shows that many Vedic myths are still kept alive in the epics, but more importantly that their deep underlying meaning was perfectly understood by the epic mythmakers, and reactualized to fit the changed religious conditions of epic times.

Essays in Indian Philosophy, Religion and Culture, edited by PIOTR BALCEROWICZ and MAREK MEJOR (Delhi, 2004), is a collection of essays in disciplines that are vital to the understanding of multiple approaches to reality in India. The issues discussed in the collection pertain to various aspects of Indian culture. The section on Indian literature and poetics is arranged from Sanskrit Kāvya literature to medieval and modern Hindi poetry. Historical and social considerations of the concept of democracy and the so-called 'republics' in ancient India are included in a separate section on the Arthaśāstra.

Reflectoins on Creative Writing, by W. K. LELE (Pune 2003), contains the author's published essays and lectures on the characteristics of creative writings in Sanskrit and Prakrit poetics, and may be regarded as an introductory book on Indian poetics for its treatment of the characteristics of a poet. The last chapter is on the comparative analysis of Eastern and Western poetics, where the author has successsfully and convicingly displayed his views and observations by way of a systematic comparative analysis.

FRANÇAIS GRIMAL has brought out a volume entitled *Les*

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Sources Et Le Temps. : Sources and Time : a Colloquium (Pondicherry, 2001), which contains the essays of established scholars of Indology. Greg Bailey's article on 'Translation from Sanskrit and Translation of Culture' is original, subtle and highly analytical. Among others K. V. Sarma's 'Manuscripts Repositories in India - an Analytical Survey' presents a rare glimpse of the repositories of Indan mauscripts. RAGHUNANDAN has published a praiseworthy work entitled *The Wisdom of Vasiṣṭha : A Study of Laghu Yoga Vāsiṣṭha from a Seeker's Point of View* (Delhi, 2004).

II. TEXT & TEXUAL STUDY

Varāhamihira's Bṛhatsaṁhitā (Part II) edited by M. RAMAKRISHNA BHAT (Delhi, 2004 Reprint) is an encyclopaedia of astrological and other subjects of human interest. Whatever subject the author takes up for delineation, he discusses the same with thorouhgness and mastery based on the knowledge of ancient *śāstras.* This part consists of 50 chapters, from chapters 58 to 107, three appendices and one index. In chapter 74 we find excellent erotic poetry with superb imagery. Divided into two parts, the book contains Sanskrit text, English translation, explanatory notes and literary comments.

Śrīśrībhaktirasāmṛtasindhuḥ Śrīśrīrūpagosvāmīprabhupādapraṇītaḥ (Two volumes, with translation) (Delhi, 2003) is a volume par excellence by an eminent musicologist Dr. Premlata Sharma. It is a marvellous treatise on *Bhaktirasa* which is twelvefold according to Rūpagosvāmin. This book will be useful for the scholars and students of Bhakiśāstra, literature and poetics.

Buddhacarita or Acts of Buddha (by Aśvaghoṣa), edited and translated by E. H. JOHNSTON (Delhi, 2004), is a welcome text. This edition consists of three parts. The first part contains the Sanskrit text and the second, the translation of the first fourteen cantos, filling up the lacunae in the Sanskrit from the Tibetan, together with an introduction dealing with various aspects of the poets's work, with notes which discuss the many difficulties of text and translation and an index. The third part contains translation of cantos based on the available Tibetan and Chinese

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versions so as to arrive as near as possible to the meaning of Aśvaghoṣa's original text.

KRISHAN DHARMA has presentd a laudable work entitled *Pañcatantra : Five Wise Lessons : A Vivid Retelling of India's Most Famous Collections of Fables* (Delhi, 2004). The fabulous stories of *Pañcatanra* originally imparted by a sage to three young princes, illustrate that knowing how to use knowledge is more important than knowledge itself.

DR. MAYA DAS has brought out a praiseworthy publication entitled *Abhinaya- Candrikā and Odissi Dance* (Delhi, 2001) under the general editorship of Prof. Sushma Kulshreshtha and Prof. A. C. Sarangi. This book (in two vol.s) highlights various aspects of Odissi Dance.

mahāmatimādhavakarapraṇītam Mādhavanidānam is a famous text on Āyurveda. A new edition of this book with translation is brought out by PROF. SUSHMA KULSHRESHTHA (Delhi, 2004)

III. FLORA AND FAUNA : PLANT SCIENCE AND ANIMAL SCIENCE

Flora and fauna constitute a very important part of world literature. Many creative works of different languages comprise beautiful references to flora and fauna. Hence, study of this area is a long- felt dessideratum which is fulfilled by the two volumes brought out by the writer of these lines and her co-authors.

Vanajyotsnā - Sahasrasaumanasī : Flora and Plant Kingdom in Sanskrit Literature (Delh 2003) comprising seventyfive panegyrics. poetic composition, articles and research papers on various aspects of Plant Science, Environment, Sanskrit, Indology and Musicology is a tender presetation by a fast friend PROF. ACHARYA JAGDISH SAHAI and two ardent admirers PROF. SUSHMA KULSHRESHTHA and MS. ABHA KULSHRESHTHA to their esteemed Shri Jyotsnamoy Chatterjee, a great devotee of *Sāhitya - Saṅgīta Kalā* on the auspicious occasion of his 75th birth anniversary, his Amrtamahotsava. This voluminous work consists of four cascades divided into sixteen sections symbolising *Puruṣottamakalāmālā* : Kāilidāsa - Sumanojharī. Vanaspati - Kalā -

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Rasajharī, Surabhāratī - Sumanojharī and Sumanomālā - Florilegium. This volume is multi - dimensional in approach and will prove useful to Sanskritists, Indologists, Environmentalists, Florists and Plant Scientists for its penetrating insights into various branches of Sanskrit and Indolgy.

Paśupakṣisāmrājya - Sahasralakṣmih : Fauna : Animal & Bird Kingdom in Sanskrit Literature (Delhi, 2005), comprising fifty -six panegyrics, poetic compositions, articles and research papers on various aspects of Fauna, Animal and Bird Kingdom, Environment, Sanskrit. Indology and Musicology, is a tender presentation by a sincere guardian, PROF. ACHARYA JAGDISH SAHAI KULSHRESHTHA, and two ardent admirers, PROF. SUSHMA KULSHRESHTHA and MS. ABHA KULSHRESHTHA, to their very loving two family members Manika (Monika) and Dhawal on the occasion of their 30th birthday. This voluminous work consists of five cascades divided into fourteen sections symbolising *Caturdaśa- Vidyāmālā : Dīpaśikhākālidāsa-Nirjhari, Fauna : Literary Appraisal , Fauna : Technical Scientific Appraisal, Florilegium and Maṇikādhawala - Nirjharī.*

This festschrift comprises a beautiful garland, *Sumanomālā* , of thirty-eight flowers in the form of thirty-eight learned papers and a charming bouquet, a *puṣpastabaka* of eighteen flowers in the form of eighteen poetic compositions symbolising eighteen *Vidyās* by eminent scholars and poets covering diverse aspects of Indology; mainly centring upon, Fauna : Animal and Bird Kingdom in Sanskrit Literature. The five cascades of this presentation volume deal with various Vedic, Purāṇic, sociological, religious, cultural, literary, musicological, dharmaśāstric, arthaśāstric, kāmaśāstric, zoological, botanical, environmental and technical scientifc problems concerned with Fauna : Animal and Bird Kingdom based on ancient Indian and modern texts. Kālidāsa occupies a special place as befits his grand status in the Classical Sanskrit Literature as well as Prof. Sushma Kulshreshtha's abiding interest in him. Hence, two sections are devoted to Kālidāsa.

This Festschrift is multi-dimensional in approach and will prove useful to Sanskritsts, Indologists, Zoologists, Environmentalists and Faunists for its penetrating insights into various branches of Sanskrit and

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Indology.

IV. EROTICS :

EROTICS IN KĀLIDĀSA AND BUDDHIST POET AŚVAGHOṢA

There are few poets in any liturature who are a perennial source of inspiration to scholars. Dīpaśikhā Kālidāsa is one such poet. It is but natural, therefore, that some study or the other on him or his work should continue appearing every now and then. A few of the Publishing houses have also undertaken some important projects. One of these, by M/S Eastern Book Linkers, Delhi, relates to the publication of *Erotics in Kālidāsa* in ten volumes. *Erotics in Kālidāsa and Aśvaghoṣa* is a multidimensional interdisciplinary major project approved and supported by University Grants Commmission, New Delhi. The writer of these lines is the Principal Investigator and editor of this project. Prof. Chandrakant Shukla of Ranchi universiry and Dr. Anand Kumar and Dr. Urmila Srivastava of the University of Allahabad are the other co-invesigators associated with this project. The maiden volume entitled *Nāyakanāyikāguṇālaṅkāra in Kālidāsa* was ceremoniously released by the then President, Indian Council for Cultural Relations Sri Vasant Sathe. The Volume II of this series entitled *Carnal Conditions, Types of Love, Stages of Love in Kālidāsa* was ceremoniously released by Prof. R. K. Sharma, President, International Association for Sanskrit Studies at a special function held at I. M. A. House, New Delhi on 7th July 1998. This volume is dedicated to a doyen of Sanskrit and Indology, Prof. Prabhu Dayalu Agnihotri on the auspicious occasion of the advent of his 85th Birth Annviersary on 20th July, 1998. This volume was presented to Prof. P. D. Agnihotri, President, 39th AIOC at the inaugural of the All India Oriental Conference in Baroda on 13th October, 1998. The volume III entitled *Samprayoga* (Enjoying Union) is expected in 2005. All the above mentioned three volumes were pertaining to *Kālidāsa*. A Similar study with reference to the works of the Buddhist poet *Aśvaghoṣa* would be brought out in near future in a separate volume. Some papers related to *Erotics in Aśvaghoṣa* have been presented at National and Internation Conferences by the investigators of this project.

Few people know that it was Lord Śiva's carrier Nandi who nar-

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rated the 64 different poses and positions of love-making, which he observed when his master and his beloved consort Pārvatī made love. He narrated these to sage Vātsyāyana who wrote them down for others' benefit to facilitate their love-making. All this and more was a part of a December, 2002 evening, attended by over 550 Delhiites, which witnessed the launch of the book *Kāmasūtra : Aphorisms of Love,* edited by LANCE DANE (Delhi, 2003). It was unveiled by Lance's friend of 35 years, Anjolie Ela Menon.

A number of noteworthy publications in this broad area of research deserve special mention. *Living Intimately : A Guide to Realizing Spiritural Unity in Relationships,* by JUDITH BLACKSTONE (Delhi, 2004), is both a guide for couples wishing to enhance their intimacy with each other, and a profound exploration of the fundamental unity that underlies all life. *Eros, Consciousness and Kuṇḍalinī : Deepening Sensuality through Tantric Celibacy and Spiritual Intimacy,* by STUART SOVATSKY (Delhi, 2004), is another remarkable publication.

The Origin of the Life of a Human Being : *Conception and the Female According to Ancient Indian Medical and Sexology Literature,* by RAHUL PETER DAS (Delhi, 2003), brings to light several hitherto unknown or lesser known facts.

There are many versions of the *Kāmasūtra* in print today, but there has never been an audio presentation of this popular Hindu text until *The Essential Kāmasūtra.* This timeless treasury of sensual secrets is brought to life by Wendy Doniger, one of the world's foremost teachers of Sanskrit and Hindu mytholgy. What is the secret language of unspoken attraction? Is it possible to keep the fire burning in our relationships year after year? How can we tell if our loved one is cheating on us? In *The Essential Kāmasūtra*, Doniger presents the answers to these questions through the alluring stories, practical advice, and spiritual tips on the art of pleasure found in this legendary guide to love.

V. KOŚAS & CATALOGUES

The Kalātattvakośa series of Indira Gandhi National Centre for Culture and Arts has endeavoured to evolve an important modern device to grasp the essential thought and knowledge system of the Indian tradi-

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tion. *Kalātattvakośa : A Lexicon of Fundamental Concepts of the Indian Arts (Vol. II : Space and Time : Deśa-Kāla)* (Delhi, 2003 Revised Ed.), edited by BETTINA BÄUMER, contains the following seminal terms of space and time *: bindu, nābhi, cakra, kṣetra, loka,deśa, kāla, kṣaṇa, krama, sandhi, sūtra, tāla, mana, laya, śūnya and pūrṇa.* Michael Brano has rightly lauded this volume thus: 'It is, in fact, a concerted effort to change the face of Indian art history by providing an easier access to the intricacies of Sanskrit aesthetic terminology'.

The jain Text and commentaries are very rich in quotations. *Jaina Uddharaṇakośa : A Collection of the Prakrit and Sanskrit Languages as Found in the Jaina Texts, Commentaries and the Like* (Vol. I), edited by KAMLESH KUMAR JAIN (Delhi, 2003), is indeed a collection *par excellence.* These quotations inform us of the type of non-Jain texts that were utilised by the Jains. In order to build an edifice of Jain thought and ideas, these quotations will help record the development of Jain philosophical ideas and concepts. *A Catalogue of Vaiṣṇava Literature : On Microfilms in the Adyar Library, The Bodleian Library and the American University Library,* by CHARLES S. J. WHITE (Delhi, 2004), is an extremely useful reference work on Vaiṣṇava literature and is the result of team of photographers and researchers who spent eighteen months in India, locating, identifying and photographing numerous hand-printed, paper and palm leaf manuscripts, as well as some printed editions, from the Vaiṣṇava traditions that are now available in the Adyar Library, the Bodleian Library, and the American Unversity Library.

Kālidāsakośa (2 Vols.), compiled and edited by H. L. SHUKLA (Delhi, 2004), is a welcome lexicon applauded by scholars, students and Kālidāsa lovers alike. *Kośas* on other famous poets like Vālmīki, Aśvaghoṣa, Bhāravi, Māgha, and Śrīharṣa will also be welcomed by scholars and Sanskrit lovers with the utmost zeal if brought out in the near future.

VI. SANSKRIT LANGUAGE

In this area of research, the following publications deserve special mention : *Vālmīki's Sanskrit* by L. A. VAN DAALEN (Delhi, 2004), *The Wonder that is Sanskrit* by SAMPADANAND MISHRA and VIJAY

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(Ahmedabad, 2002), and *Introduction to Sanskrit* (Part two) by THOMAS EGENES (Delhi, 2000).

VII. BIOGRAPHICAL STUDY

Amongst numerous biographies, the following have attracted scholars and general readers alike. *Jiddu Krishnamurti : World Philosopher* (1895-1986) : *His Life and Thoughts* (Delhi, 2004) is a very comprehensive life study of J. Krishnamurt undertaken by DR. C. V. WILLIAMS as part of his doctoral research at the Universirty of Technology, Sydney, Australia. During the preparation of this biography, the author interviewed more than forty-five persons who were either closely associated with J. Krishnamurti or had extensive comprehension of his philosophy. *The Wisdom of Sri Chinmoy* by SRI CHINMOY (Delhi, 2004) and *Sai Baba* by SONAVI DESAI (Delhi, 2003) are remarkable biographical productions.

VIII. CREATIVE WRITING

Hundreds of works of creative writing have been brought out by eminent Sanskrit poets, playwrights, writers and young composers too during the past two years. These will be presented in the Modern Sanskrit Section. However, I have referred to a few of them in the list of books.

IX MISCELLANEOUS

There is no end to the works that fall in to this category. The following few are worth mentioning : *Mother of the Universe : Visions of the Goddess and Tantric Hymns of Enlightenment* by LEX HIXON (Delhi, 2004), *Kālī : The Black Goddess of Dakshineswar* by ELIZABETH U. HARDING (Delhi, 2004 Reprint) and *Improvisations in Ancient Theatre* by K. G. PAULOSE (Kerala, 2003).

Here, I have dealt at reasonable length with some of the prominent works brought out during the past three years in the mentioned areas. It is not practically possible to mention all the works brought out in various fields of Classical Sanskrit. Therefore, I am presenting herewith a detailed list of important works brought out in different fields that deserve special notice. I hope this endeavour of mine will prove useful to scholars, teachers, students and connoisseurs alike.

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NEW PUBLICATIONS DURING 2002 - 2005

1. ABHA KULSHRESHTHA & SUSHMA KULSHRESHTHA, Śrīraṅganāthaśrīḥ : Gems of Law & Dharmaśāstra : Justice Ranganath Misra Festschrift. Delhi, 2005.
2. ABHA KULSHRESHTHA, Music Dance and Drama in Buddhist Aṭṭhakathā, Delhi, 2005.
3. A. K. WARDER, Indian Kavya Literature (Vol. VII in 2 Pts.), Delhi, 2004.
4. ALAIN DANIELOU, Gods of Love and Ecstasy, Rochester, 1992.
5. A. MAGANLAL BUCH. The Priciples of Hindu Ethics,Delhi, 2003.
6. AMAL BHAKT, Mystical Stories from the Mahabharata, Varanasi, 2003.
7. ASHOK D. SATPUTE, Rasendra Sara Sangraha of Srigopal Krishna, Varanasi, 2003.
8. B. B. PURI, Vāstu Science for 21st Century : To Enjoy the Gift of Nature, New Delhi, 2003.
9. BHASHYANANDÀ, From the Unreal to the Real, Chennai, 2003.
10. B. K. MATILAL, Perception : An Essay on Classical Indian Theories of Knowledge, New Delhi, 2002.
11. BORIS MARJANOVIC, Tr., Abhinavagupta's Commentary on the Bhagavad Gita (Gītārthasaṁgraha), Varanasi, 2002.
12. BRAJA SUNDAR MISHRA, The Meghadūta Revisited, Delhi, 2004.
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१५१. कुमारी सुशीला आर्या, संस्कृत साहित्य और मेधाव्रताचार्य, नई दिल्ली, २००३.

१५२. हरिनारायण दीक्षित – भारतमाता ब्रूते, स्वोपज्ञ हिन्दी – अनुवादसहित महाकाव्य, दिल्ली, २००३.

१५३. हर्मन जैकोबी, सं., समरादित्यसंक्षेपः प्रद्युम्नाचार्यविरचितः, पूना, २००२.

१५४. हर्षदेवो माधवः, ऋषेः क्षुब्धे चेतसि (आधुनिक संस्कृत काव्य संग्रह), चांदखेडा, २००४.

१५५. डॉ. वागीश शास्त्री, साहित्य, शिक्षा एवं समाज सेवा के पचास वर्ष, वाराणसी, २००३.

FESTSCHRIFTS, FELICITATION & PRESENTATION VOLUMES

During the past few years a number of Festschrifts, felicitation and presentation volumes have been brought out comprising good papers on one or the other branch of Indology by eminent scholars of India and abroad. Many volumes contain papers related to Classical Sanskrit too. Some noteworthy volumes edited by eminent scholars are as follows :

1. **Paryāvavaraṇa - Prabhutvam**
   Environmental Grandeur in Sanskrit Literature
   (Prof. P. D. Agnihotri Presentation Volume)

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Editress : Prof. Sushma Kulshreshtha, Asst. Editor : Dr. Anju Bala, Eastern Book Linkers, Delhi, 1999 and presented to Prof. P. D. Agnihotri at a special function held at Jeewaji University, Gwalior on 15th September 1999.

2. **Prof. K. V. Sarma Felicitation Volume**
Studies on Indian Culture, Science And Literature
Editors : Dr. N. Gangadharan, Dr. S. A. S. Sarma and S. S. R. Sarma, Sree Sarada Education Society Research Centre, Adyar, Chennai, 2000, and presented to Prof. K. V. Sarma on his 81st Birthday on 22nd December, 1999. This felicitation volume was ceremoniously released at a special function organised by Kalidasa Academy of Sanskrit, Music & Fine Arts in Mini Auditorium, IMA House, New Delhi, on 22nd July, 2000.

3. **Harihara - Śatadalam**
Acharya Harihar Jha Abhinandana Grantha
Editors : Dr. Kishor Nath Jha, Dr. Banamali Biswal, Dr. Uday Nath Jha & Dr. Madan Mohan Jha and presented to Dr. Harihar Jha on the auspicious occasion of his birthday at a special function held in Puri.

4. **Kavayitrī - Kaṇṭhābharaṇam**
Contribution of Women Writers to Sanskrit & Allied Literature : Prof. Jagdish Sahai Kulshreshtha Śatābhiṣeka Festschrift
Editor : Prof. Sushma Kulshreshtha, Vidyanidhi Prakashan, Delhi, 2000, and presented to Prof. J. S. Kulshreshtha on his 80th birth anniversary on Śrāvaṇa Kṛṣṇa Ṣaṣṭhī, the 22nd July 2000 at a special function held in Mini Auditorium, IMA House, New Delhi.

5. **Śabdārthasaundarya - Sahasracandrī**
Beauty of Word & Meaning in Sanskit & English Literature, Prof. Jagdish Sahai Kulshreshtha Sahasracandrī Festschrift,
Principal Investigators & Editors : Padmashri Sumati Mutatkar &

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Prof. Sushma Kulshreshtha
Editor : Ms. Abha Kulshreshtha, and presented to Prof. Jagdish Sahai Kulshreshtha on the occasion of his Sahasrachandra Mahotsava on Śrāvaṇa Kṛṣṇa Ṣaṣthī, the 11th July 2001, at a special function held in IMA House, New Delhi.

6. **Suṣamā - Kalāśrīḥ**
Gems of Literature & Arts
Prof. Sushma Kulshreshtha Festschrift
General Editor :
Prof. Aurnoday Jani & Padmashri Prof. Sumati Mutakar,
Editors : Prof. Chandrakant Shukla, Prof. A. C. Sarangi & Ms. Abha Kulshreshtha, and presented to Prof. Sushama Kulshreshtha on the auspicious occassion of the Inaugural Ceremony of Kalidasa Mahotsava held in Mini Auditorium, IMA House, New Delhi on 25th November, 2001.

7. **Prof. Ram Karan Sharma Abhinandana Grantha**
Editor : Prof. Kamlesh Dutt Tripathi and presented to Prof. Ram Karan Sharma at a special function held in Varanasi.

8. **Vanajyotsnā - Sahsrasaumanasī**
Flora & Plant Kingdom in Sanskrit Literature
Jyotsnamoy Chatterjee Festschrift
Principal Investigators & Editors : Prof. Sushma Kulshreshtha & Acharya Jagdish Sahai Kulshreshtha
Editors : Ms. Abha Kulshreshtha & Dr. Ajnu Bala, Eastern Book Linkers, Delhi (2003), and ceremoniously released on the occasion of the Inaugural Ceremony of Kalidasa Mahotsava held in Mini Auditorium, IMA House, New Delhi on Ist December 2002.

9. **Subhāṣiṇī**
Prof. Dr. Saroja Bhate Felicitation Volume
Edited by Prof. G. U. Thite, Pune, 2002.

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10. **Prof. P. G. Lalye 75th Birthday Felicitation Volume**
Edited by Dr. N. B. Marathe, Pune, 2002.

11. **Perspectives in Linguistics**
Papers in Honour of P. J. Mistry
Edited by Ritva Laury et. al. Delhi, 2003.

12. **Linguistics** : Theoretical and Applied
A Festschrift for Ruqaiya Hasan
Edited by Omkar N. Koul and S. Imtiaz Hasnain, Delhi, 2004.

13. **Paśupakṣisāmrājya - Sahasralakṣmīḥ**
Fauna : Animal & Bird Kingdom in Sanskrit Literature
Manika Dhawal Festschrift
Principal Investigators & Editors : Prof. Sushma Kulshreshtha & Prof. Jagdish Sahai Kulshreshtha
Editor : Ms. Abha Kulshreshtha, Delhi, 2004, and ceremoniously released on the occasion of the inaugural ceremony of Kalidasa Mahotsava held in Mini Audtorium, IMA House, New Delhi, on 1st December, 2003.

14. **South Indian Horizons**
Felicitation Volume for François Gros
on the occasion of his 70th Birthday
Edited by Jean - Luccchevillard et al. Delhi, 2004.
This volume, a tribute to François Gros and a celebration of the field of Tamil Studies, demonstrates the international nature of this area and its wide range of topics. The contributors stem from sixteen different countries.

15. **Dr. Umaraman Jha Felicitation Volume**
is expected to be released soon.

16. **Bhāratī - Kaṇṭhahāraḥ**
Padmashri Prof. Satya Vrat Shastri Felicitation Volume

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Edited by Prof. R. K. Sharma, Bharatiya Vidya Prakashan, Delhi, is expected in 2004.
This is a voluminous volume (1500 pages) comprising 200 papers on different branches of Indology. The eminent contributers stem from twenty different countries of the world.

17. **Śemuṣī**
Padmabhushan Acharya Baldev Upadhyay Janmaśatī Grantha, Edited by Dr. Vidya Niwas Mishra, Varanasi, 2004.

18. **Agnihotra**
Studies in Indic Traditions
Prof. Prabhu Dayalu Agnihotri Felicitation Volume
Edited by Prof. K. K. Chaturvedi, R. K. Sharma and Gautam Bhai Patel, Sharada Publishing House, Delhi, 2004, and presented to Prof. P. D. Agnihotri at a special function held in Bhopal on 30th October, 2004.

19. **Prof. Shridhar Vasishtha Felicitation Volume**
Edited by Dr. C. Upendra Rao, Puri, is expected to be released in February, 2005.

20. **Śrīraṅganāthaśrīḥ**
Justice Ranganath Misra Festschrift
Edited by Ms. Abha Kulshreshtha & Prof. Sushma Kulshreshtha, is expected to be released on 6th January, 2005 at a special function in Delhi.

ROLE OF INSTITUTIONS

There are institutions in the country that are wonderfully serving the cause of Sanskrit in many ways. Some of them are :

1. Rashtriya Sanskrit Sansthan, New Delhi.
2. Delhi Sanskrit Akademi, Delhi.
3. Sahitya Akademi, New Delhi.

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4. Bhandarkar Oriental Research Institute, Pune.
5. Deccan College, Pune.
6. Oriental Institute, Baroda.
7. Oriental Institute, Mysore.
8. Kalidasa Academy of Sanskrit, Music & Fine Arts, Delhi.

CONFERENCES & SEMINARS

A number of national and international conferences and seminars were organised in India and abroad during the last two years. Hundreds of Papers on different branches of Indology and Classical Sanskrit too by eminent scholars and upcoming scholars were presented and discussed. I want to draw your attention to some conferences and seminars:

1. **International Ramayana Meet** : The 18th International Ramayana Conference was organised in Durban from 5th to 8th September, 2002 under the auspices of the University of Durban West Ville Hindu Centre and the South African Hindu Mahasabha.

2. **VII Kalidasa Mahotsava** : Under the auspices of Kalidasa Academy of Sanskrit, Music and Fine Arts, a three-day Kalidasa Mahotsava was organised in Delhi from 1st to 3rd December 2002. On this occasion, an All India Research Seminar on '*Sixty-four Arts in Sanskrit and World Literature*' was also organised. More than 30 scholars from different parts of the country participated and presented their papers. A volume entitled '*Vanajyotsnā - sahasrasaumanastī : Flora and Plant Kingdom in Sanskrit Literature* : Jyotsnamoy Chatterjee Festschrift' and many other books were also released.

3. **India Conference on Vedic Tradition** : The World Association of Vedic Studies (Waves), India Branch organised the, 6th India Conference on Vedic Intellectual Tradition : Modern Context on 27th and 28th December, 2002.

4. **Workshop on Methodology for Indological Researches** : The School of Vedic Studies, Rabindra Bharati University, Kolkata, organized a six-day workshop on *Methodology for Indological Researches* from 18th to 24th February, 2003.

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5. I Nepal Conference : World Association for Vedic Studies Inc. organised the "1st Nepal Conference on 'Vedic Traditions in South East Asian Region" at Tribhuvan University, Kirtipur, Kathmandu, Nepal on 12th and 13th July, 2003. Prof. Sushma Kulshreshtha presented her paper entitled 'Prof. Satya Vrat Shastri's Śrīrāmakīrtimahākāvyam : Beautiful Blend of Indian and Southeast Asian Cultures : A Socio - Cultural Appraisal.'

6. VIII Kalidasa Mahotsava Celebrated : Under the auspices of Kalidasa Academy of Sanskrit, Music & Fine Arts, a three- day Kalidasa Mahotsava was celebrated from 1st to 3rd December 2003, at IMA House, New Delhi. A Volume entitiled *Fauna : Animal and Bird Kingdom in Sanskrit Literature,* authored by Prof. Sushma Kulshreshtha, Acharya Jagdish Sahai and Abha Kulshreshtha, was ceremonially released by Hon'ble Justice Sri Ranganath Misra at the inaugural funtion. During the Mahotsava, a two-day National Seminar was also organised on two themes : (i) Kālidāsa : The Universal Poet (ii), and Sixty-Four Arts in Sanskrit and World Literature. About thirty-five scholars from all over India participated and presented their papers in the seminar.

7. International Conference on Mahabharata : Sri Kanchi Kamakoti Peetham organised a five day International Conference on *Mahabharata* from 24th to 28th December 2003 at Kanchipuram, Tamil Nadu, India. The conference focussed attention on the contribution of Mahabharata and Purnanas to art, thought, and literature in Asian and South East Asian countries.

8. 7th India Conference : World Association for Vedic Studies (Waves) organised the 7th India Conference on 'Contemporary World Order : A Vedic Perspective' at Pondicherry from 27th to 29th December, 2003. Numerous scholars from all parts of the country and abroad participated and presented their papers on various aspects of the conference theme. Prof. Sushma Kulshreshtha presented her paper entitled 'Eroticism and Flower *Blossoms in Gāthāsaptaśatī*.'

9.National Seminar on Sanatana : KSD Sanskrit University, Darbhanga organised a three-day National Seminar on '*Sanātana in Sanskrit Literature*' from 28th to 30th January, 2004. A number of scholars and tradi-

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tional Pundits participated and presented their papers. The writer of these lines presented a paper entitled *'The usage of sanātana in Stotra literature with special reference to Sahasranāmas of different deities.'* This Seminar was unique in nature, being restricted to the usage of the one word *'Sanātana'* in different Śāstras. Acharya Kishor Kunal and Prof. Chandrakant Shukla, Vice-chancellor and Pro-vice-chancellor of the University were the source of inspiration behind each activity of the Seminar.

10. 19th Annual South Asia Conference : The 19th Annual South Asia Conference was held from 13-14 February, 2004 at the University of California at Berkely, California, U.S.A.

11. Indo-German Workshop on Natural Technologies : An Indo-German Workshop on *Natural Language Technologies* was held in the AUKBC Research Centre, Anna University Chennai, Scholars from India and Germany met in the AU Campus on 17th and 18th February, 2004, and exchanged their views and expriences in the broad areas of *Language and Speech Technologies* as well as their extensions to the growing field of Knowledge Management.

12. National Seminar on Smṛti Literature : A two-day National Seminar on 'Relevance of Smṛiti Śāstras in modern era' was ogranised by the Deptt. of Sanskrit, J. N. Vyas University, Jodhpur on 20-21 February, 2004 under the able guidance of its Vice-chancellor Dr. Naseem Bhatia. More than 45 scholars and legal experts from all over India participated and presented their papers. Prof. Sushma Kulshreshtha presented her paper entitled *'Kāmaja vyasanas according to Smṛtiśāstras'*.

13. Seminar on the Dramas of Bhasa : The Department of Sanskrit, University of Kerala organised *Vakyarthasadas* (scholarly discourse in Sanskrit) and two-day National Seminar on *The Dramas* of *Bhasa* from 25th the 27th February, 2004. The Seminar included to the Centenary Address of Trivandrum Sanskrit Series, the demonstration of Bhasa plays in Kutiyattom, a stage presentation, and a seminar on the dramas of Bhasa. Noted scholars of the country participated and scholarly papers were presented.

14. Vasanta Mahotsava with a National Research Seminar :

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under the auspices of Kalidasa Academy of Sanskrit, Music & Fine Arts, a three-day Vasanta-Mahotsava was organised from 13th to 15th March, 2004. On this occasion, a National Research Seminar was held on these themes : (i) Kalidasa : A Seasoned Poet; (ii) Six Seasons and Nature in Sanskrit and World Literature; (iii) Vasantotsava in Sanskrit Literature. Many resarch papers on these themes were presented. On this occasion Prof. Sushma Kulshreshtha was blessed and felicitated on her 60th Vasanta (Birthday) by her Gurus, friends and disciples. Ms. Abha Kulshreshtha's book entitle 'Law of Adverse Possession' was ceremoniously released by Hon'ble Justice Sri Ranganath Misra.

15. All India Confrerence : The Jyotisha Prachara Sabha at Tiruvananthapuram organised a four-day *All India Sanskrit Astrology and Allied Sciences Conference* from 8th to 11th April 2004 as part of its 20th anniversary celebrations under the guidance of the Founder President Prof. N. E. Muthuswami. About three hundred delegates from all over India participated in the seminars organised on the occasion.

16. 8th Sakyadhita International Conference : 8th Sakyadhita International Conference on 'Discipline and Practice of Buddhist Women : Present and Past' was organised in Seoul, Korea, from June 27 to July 2, 2004.

17. Varṣa - Maṅgalotsava : Under the auspices of Kalidasa Academy of Sanskrit, Music and Fine Arts, *Varṣa -Maṅgalotsava* was celebrated in Delhi, in honour of Prof. J. S. Kulshreshtha on his 85th Birthday on 7th July 2004. On this occasion, a musical concert based on rainy season ragas comprising renowned vocalists and instrumentalists was organised. Five books on Indology and Musicology composed by Prof. J. S. Kulshreshtha and Prof. Sushma Kulshreshtha were ceremonially released.

18. Fifth International Conference : Waves organised the Fifth International Conference on *Indian Intellectual Tradition - In Contemporary Global Context* from July 9-11, 2004, at University of Maryland, Shady Grove Campus, Washington. The Conference aimed at bringing together persons having scholarly interest in diverse areas of Indian studies.

19. Birth Centenary of Prof. V. S. Agrawala : On the Birth Cente-

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nary of the great visionary, savant and illustrious scholar, Prof. V. S. Agrawala, a Seminar *Saraswata Sraddha* was organised by his direct disciples under the annual feature *Radiance of Kasi* and of the beginning of the Academic Session of *Jnana Pravaha.* The renowned academician Dr. Kapila Vatsyayan inaugurated the opening session on 1st August, 2004.

20. Ramayana Meet at Tirupati : The 20th International Ramayana Conference was held at the temple town of Tirupati in Andhra Pradesh from 22 to 24 August, 2004, under the joint auspices of the Tirupati-Tirumala Devasthanam, the Rashtriya Sanskrit Vidyapeeth and the Oriental Research Institute of Sri Venkateswara University in co-operation with the Vishwa Sahitya Sanskrit Sansthan of New Delhi.

21. Advanced Summer School : An Advanced Summer School in Spoken Sanskrit was offered by the South Asia Institute, University of Heidelberg from 6th to 20th September, 2004.

22. Research Seminar : Under the chairpersonship of H. H. Maharajakumari Krishnapriya, Vishva Sanskrit Pratishthanam will organise a Research Seminar in Kamakshi Campus, Ram Nagar Fort, Varanasi on 7th and 8th November, 2004. Hundreds of scholars and Sanskrit Pundits from all over India are expected to participate.

23. IX Kalidasa Mahotsava : Under the joint auspies of Kalidasa Academy of Sanskrit, Music and Fine Arts, St. Stephen's College, Miranda House and Bharati College, University of Delhi, a four day Kalidasa Mahotsava, Musical Concert, Book-Release-Ceremony and National Research seminar will be held from 1st to 4th December, 2004 at Kalidasa Academy, St. Stephen's College, Miranda House and Bharati College, Delhi respectively. The themes of this year's seminar are :

1. Kālidāsa : A Peerless Poet
2. Gems of Law and Dharmaśāstra in Sanskrit and World Literature
3. Seventy-two Arts in Sanskrit and World Literature

About 100 scholars from all over India are expected to participate in this Mahotsava. All papers presented in the National Seminar will be publishied in a volume in 2005.

24. Seminar on Law and Dharmaśāstra : Under the joint auspices of Kalidasa academy of Sanskrit, Music & Fine Arts, a one-day National

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Research Seminar will be organised at St. Stephen's College, University of Delhi on 2nd December, 2004. The theme of the Seminar is : 'Gems of Law and Dharmaśāstra in Sanskrit and World Literature'. Some selected papers presented in the seminar will be published in a volume which will be released in Delhi on 6th January, 2005.

25. Conference on Science, Consciousness and Vedic Heritage : The World Association for Vedic Studies (WAVES) USA, India Branch is holding its 8th India Conference at Bangalore with the focus on the theme *Science, Consciousness and Vedic Heritage* from 31st December, 2004, to 2nd January, 2005 at Indian Institute of Science, Bangalore.

26. International Vedic Conference : An International Vedic Conference will be organised by the Deptt. of Veda, Gurukul Kangri Vishvavidyalaya, Hardwar, Uttaranchal from 27th to 30th January 2005. The theme of the Conference is 'Contribution of the Vedas to the World'.

AWARDS & LAURELS

A number of renowned Indologists,scholars, Sanskritists and also Publishing Houses have beeen presented with various awards, laurels, degrees (Honoris causa) etc., for their meritorious services rendered to the field of Sanskrit and Indology. Some deserve special mention here :

1. The Saraswati Samman 2003, one of India's most presigious literary awards, was conferred on renowned scholar Prof. Govind Chandra Pande on 6th September, 2004 on his poetic work *Bhāgīrathī*, a collection of 163 Sanskrit poems. Hon'ble Vice Predsident Bhairon Singh Shekhawat gave away the citation and the award to the litterateur. Earlier, Prof. G. G. Pande had also been presented with the Dalmia Award for *Bhāgīrathī*.
2. Prof. K. V. Sharma has been presented with the prestigious title of *Vedaśrī* by the Nada Vidya Adhyayan Kendra, Bangalore and the World Association for Vedic Studies, USA on 18th March, 2004. Prof. K. V. Sharma has been awarded with the title Vachaspati by Rashtriya Sanskrit Vidyapeeth, Tirupati. Prof. Sharma has served the cause of Sanskrit and Indology for sixty years and has put forward a prolific literary output of over 100 books and over 400 research

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papers and aritcles in various branches.

3. Gurukul Kangri University, Hardwar honoured the well-known San skrit. savant Padmashri Satya Vrat Shastri by conferrring on him its high est degree, *Vidyamartanda,* at its convocation on 29th April, 2002. Kavikulaguru Kalidasa Sanskrit University, Ramtek, Maharashtra has announced its prestigious *Mahakavi Kalidasa Jivanavrati Rashtriya Award* for Prof. Satya Vrat Shastri in 2002. Acharya Umasvati Puraskara instituted by Kundakunda Bharati Nyas, New Delhi was conferred, on 2nd October, 2003, on Dr. Satya Vrat Shastri.
4. Prof. Jagdish Sahai Kulshreshtha, an eminent musician and musicolo -gist was felicitated in the Limca Book of Records - 2002, 2003 and 2004 (three times). He has composed, written and published 128 books on Indian Music from 1943-2003 in English, Hindi, Urdu, Punjabi and Sanskrit. Prof. Kulshreshtha has also directed a three hour-long audio musical cassette of Kalidasa's Meghadutam. He has also been awarded a Puraskara by U. P. Sanskrit Sansthan, Lucknow on his book *Devastotra - Jyotsnāmṛtam* for the year 2000.
5. Prof. Sushma Kulshreshtha has been conferred with the prestigious President of India Certificate of Honour Award declared on the eve of Independecnce Day, 2004. She is the youngest penwoman ever to receive this award. Prof. Sushma Kulshreshtha was felicitated with the Banabhatta Sammana of U. P. Sanskrit Sansthan, Lucknow, conferred on her by the Hon'ble Governor of U. P. Pt. Vishnukant Shastri at a glittering function held on 22nd August, 2002. Dr. Shushma Kulshre - shtha, Hony. Director, Kalidasa Academy of Sanskrit, Music & Fine Arts, featured in the Limca Books of Records- 2002, 2003 and 2004 (three times). She has written and published 64 books on Indology and Musicology. She has also written,edited and published eight volumes on the world-acclaimed poet Kālidāsa. Delhi Sanskrit Akademi declaired an award on her work in Sanskrit entitled 'Sanskṛtasāhitye Jalavijñānam' in December, 2002. Dr. Sushma Kulshreshtha has been selected for the prestigious title 'Woman of the year-2002' by the ABI: American Biographical Intitute, Raleigh, North Carolina, USA.
6. Kalidasa Sammana has been conferred upon Padmashri Prof. Sumati

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Mutatkar by the Madhya Pradesh Government on 1st November, 2001 for her distinct contribution in the field of Indian Music & Musicology.

7. Noted Sanskrit scholar Prof. S. B. Raghunathacharya has been awarded with the *Veda Vyas National Sanskrit Award* for his contribution in the field of Indology.
8. Prof. Adya Prasad Mishra, Ex. Vice-chancellor, University of Allahabad has been presented with the Maharshi Valmiki Award by Uttar Pradesh Sanskrit Sansthan, Lucknow in 2003.
9. Prof. C. R. Rajendran, Professor of Sanskrit, University of Calicut is selected for the *M. S. Menon Award* for his work *Tāratamyasa-undaryaśāstram.*
10. Smt. Gayatri Devi Vasudev, Editor, *The Astorlogical Magazine* was presented with the *Queen of Astrology* award by the President of Srilanka Mrs. Chandrika Bhandaranayake Kumartunga on 21st April 2003.
11. The Federation of Indian Publishers has honoured Motilal Banarsidass with a special Award for hundred years of dedicated service to book industry on 27th September, 2003 at Le Meridian Hotel, New Delhi.
12. Uttar Pradesh Sanskrit Sansthan, Lucknow has awarded Dr. Roop Kishor Shastri with *Vyasa Puraskara* on 25th April, 2003 for his *Vaidika-Vāṅgmaya-Nivracanakośa.*
13. Dr. P. Ramachandrudu has been awarded the 12th *Vachaspati Puraskar* - 2003 for his collection of essays titled *Ko vai Rasaḥ.*
14. Mandakini Sanskrit Vidvat Parishad, New Delhi felicitated Swami Dwarikadas Shastri with the Wayman-Sharma-Jamspal Award of Distinction on 15th January, 2004. Swami Dwarikadas Shastri has also been presented with the President's Certificate of Honour Award, declared on 15th August, 2004.
15. The Hon'ble President of India presented the *Kala Ratna* award of Lalit Kala Academy to Dr. Kapila Vatsyayan on 9th August, 2004, at Sri Fort Auditorium, New Delhi.

OBITUARY

Let us now pay homage to the recently departed souls of the savants whose scholarly contribution in the field of Classical Sanskrit &

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Indology would continue to be remembered for ever. Some of them are : Prof. R. N. Dandekar, Dr. S. V. Sohoni, Prof. G. H. Tarlekar, Dr. Mandan Mishra, Prof. V. Venkatachalam, Dr. K. P. A. Monon, Dr. Vishvanarayan Shastri, Prof. P. L. Bhargava, Dr. Raman Kumar Sharma, Dr. Upendranath Dhal, Prof. Arunoday N. Jani, Prof. A. M. Ghatge, Prof. Shridhar B. Shrotri, Shri Kameshwar Nath Thussu, Prof. Franciscus Bernardus Jacobus Kuiper, Prof. Raghunath Bhat, Prof. C. J. Kashikar, Dr. N. C. V. Narasimhacharya, Prof. K. P. Narayana Pisaroti, Prof. Chandradhar Sharma, Padma Bhushan Kamal Kothari, Prof. Revatiraman Pande and Prof. Alex Wayman.

In the end, I take this opportunity to record my gratitude to several friends, scholars and disciples who extended their work as well as the works done by other scholars and institutions. Among these, I might specifically mention Prof. Chandrakant Shukla, Ms. Shikha Dutta, Ms. Abha Kulshreshtha, Dr. Anju Bala, Shri C. Ram and Ms. Puja Chaturvedi. Lastly, I thank you all most sincerely for granting me your kind co-operation and patient hearing, and bidyon adieu, good bye, till we all meet again in the XLIII session, with a prayer to the Almighty for long life and prosperity to the AIOC and all of you :

Sarve bhavantu sukhinaḥ sarve santu nirāmayāh.
Sarve bhadrāṇi paśyantu mā kaścid duḥkhabhāg bhavet.

Vinā Veṅkaṭeśaṃ na nātho na nāthaḥ
Sadā Veṅkaṭeśaṃ smarāmi smarāmi.
Hare Veṅkaṭeśa! prasīda prasīda
Priyam Veṅkaṭeśa! prayaccha prayaccha.

Gaṅgātaraṅgaramaṇīyajātakalpaṃ
Gaurīnirantaravibhūṣitavāmabhāgaṃ
Nārāyaṇapriyamṛdaṅgamadābhāraṃ
Vārāṇasīpurapatiṃ bhaja Viśvanātham.

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ISLAMIC STUDIES SECTION
PRESIDENTIAL ADDRESS

By

DR. FAIYAZUL HAQQ

I am thankful to All India Oriental Conference for electing me as President of the Islamic Studies Secion. Really it is a previlage and honour for me to get an opportunity to address such a distinguished gathering who have come here from different parts of the country.

Accepting the responsibilty of this office I am fully conscious of my limitations and it is with your cooperation that I shall be able to justify the confidence you have reposed in me. Through my long association with this conference I have come to learn that the problems of Islamic Studies can be divided broadly into four areas - textual, exegitical, historical and religious. The extent of it is vast. It is not confined to our own land India, but spills over other countries also.

The Arabs, the pioneers of Islam, have had commercial relations with India since the dawn of history. They developed relations with India in the spheres of culture and commerce which ultimately influenced the lives and culture of the Indian people. The advent of Islam opened fresh developments in Indo-Persian relations also, as the Persians and Persianized Turks or Afghans conquered India for Islam and ruled over it for about six hundred years; hence forward the culture, politics and religion of these Persian speaking people deeply influenced the lives and culture of the common people of India including Assam.

Although the invasion of Assam was undertaken by the Muslims at a much later date than that of the rest of India, even before the Muslim conquest of these eastern regions, specially Assam, there had been missionary activities by Muslim preachers quite independently from the political centres of the Muslim rulers, which explains well the existence of quite a large Muslim element in the population of Assam. The credit of converting this section of the population of Assam goes entirely to the activities of the sufis who visitd a large part of Assam very frequently as well as a large part of West Bengal during the 14-15th centuries.

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After their establishment first in Bengal the geographical, cultural and religious conditions of these regions encouraged them to carry on their activities in the neighbouring Assam.

Commercial relations by sea had been established between Arabia and China long before the birth of the Holy Prophet Muhammad. The author of "Tabaqat-e-Nasiri", Maulana Minhajuddin Siraj, mentions in detail the different routes from India to China through Kamrup (Assam) and from China to India, Arabia and Persia through Kamrup in different incidents. Prominent historians of Assam, N.N. Acharyya and H. K. Barpujari, mention the trade route through which Arab and Muslim traders went to China and Tibet through Kamrup. From this trade route it is clear that long before the conquest of India by the Muslims the Arab traders found their way into Bengal and Assam. Besides the traders, Mulsims missionaries and saints established themselves in this region, as it is clear from the description of travels of Ibn Batutah.

Islam was propagated in India mainly by the sufis who were humble folk, and lived and worked among the Indian masses. They had no linguistic prejudice and though in certain places they were men of education and knew Arabic and Persian languages, they did not hesitate to take the languages of the masses. The task of spreading Islam was accomplished in India only by the sufis. Now it is worthwhile to give a description of Muslim saints (sufis) who came to Assam and settled down there and also had tremendous religious influence, which they exercised upon the religious and cultural life of the state. They are many and I shall content myself with mentioning a few of them just to show how the Assamese religious and cultural life was dominated by them, and they played has vital a role in the development of Islam and Islamic Studies in Assam.

For example, we can mention the names of Kheraj Pir, Pir Shah Madar, Pagal Pir, Shah Akbar, Shah Bagmar, Shah Sufi, Shah Saran, Shah Kamal, Ghiyasuddin Auliya of Poa Makkah, Shaykh Jalaluddin and Shah Miran alias Adhan Faqir. Adhan Faqir is the most renowned Sufi poet of Assam. It is said that he entered into Ahom Kingdom with his brother Shah Salih alias Nabi Pir. Adhan Faqir had composed a number of philosophical songs for propagation of Islam, which are famous as

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'Dhikirs and Zaris' among the people of Assam. These were composed during 1635 to 1642 A.D. and were collected and composed by Syed Abdul Malik in 1985. Now it has become part and parcel of Assamese literature and culture.

At present a large number of Dargahs and Khanqahs have been founded for teaching the Islamic studies in this remote area of our country. They are contributing a lot to all branches of Islamic Studies. Sufis and Faqirs preached the Quaranic teachings among the Muslim masses of Assam. A good number of Holy Qurans written by hand clearly on paper, were prepared in those days. Such copies are preserved even today in ancient mosques and Dargahs in different places in Assam.

A new renaissance took place among the Muslim masses of Assam during the British rule as a large number of Islamic scholars and preachers from Bengal and Northern India came here to preach the true Islamic faith among the people of Assam. Now a good number of writers have contributed a lot to all the branches of Islamic studies in Assam. A thorough critical study is needed to evaluate these works.

There were many superstitions regarding language studies, literary studies and cultural studies. All these superstitions had been eliminated or to some extent they were neglected. In the last century we were paying attention to oriental studies including Islamic Studies from a Western point of view.

Fortunately for us our forefathers valued manuscripts and tried to save them. They were generous enough to save older Muslim traditions also by writing commentaries and criticism on our texts and by preserving our manusripts. We see that our fore-runners have done much in this regard and we will have to do much more. Old manuscripts are decaying, fresh ones are not replacing them. Modes of preservation are not the same everywhere. Proper attention to the manuscripts is therefore a must as we can hardly allow them to decay.

In the range of Art and Literature, Islamic Studies is not lagging behind and both critical and philosophical essays are being produced in large number by scholars. A number of attempts are also being made to present interpretations of Islamic texts through the medium of English

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and asertain the place of Islamic Studies on the bigger canvass of world art and literature. Special mention in this connection may be made to the works done by scholars of Aligarh Muslim University, Aligarh and Jamia Millia Islamia, New Delhi.

All these show that Islamic studies has not only retained its original flow, but also has gathered new momentum in the flow of tradition resulting in production of a large number of creative and critical writings, spiritual and secular literature.

Innumerable books written in India have yet to see the light of day. These books, treatises and marginal notes on philosphy, logic Quaranic sciences, Commentaries, Traditions and other subjects, are still lying unexplored. Thus, we should try to print important books and reprint rare works. Besides, we should pool our resources on an all - India basis. In addition, scholars and institutions should be in touch with each other and exchange their ideas through seminars, symposiums and workshops.

Friends, I have brought to your notice only a few problems that kept me engaged. But the problems have spread over the last fifty years. Their solutions, of course, depend upon the availablity of the source materials. Some of these materials are available in print, some are available in manuscripts while there are others hidden in archaelogical and linguistic speculations. It is our duty to unfold the glory of our past. We, the seekers of the knowledge in this field, should examine the last bit of evidence available; the study of Islam is a continuous process and every serious scholar has a definite role to play in it. No service, however small it might be, goes in vain.

I am glad to see so many people here getting interested in Islamic Studies. I welcome to you all and wish the conference all success.

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ARABIC AND PERSIAN SECTION
PRESIDENTIAL ADDRESS

By

Prof. Abdul Ali

It is a well-known fact of history that Arab scholars and scientists took keen interest in geography and astronomy for practical purposes. The need for determining the direction for travellers crossing the desert as well as for knowing the azimutt of Mecca, the exact times of prayers and the first appearance of the moon gave religious impetus to their study of astronomy and scientific geography. As in other sciences, in geography also they not only preserved and assimilated the ancient legacy, but greatly enriched it with fantastic contributions of their own.

Since the Arabs had been adventurous navigators from ancient periods of time, there flourished among them a good number of fact-finding travellers, who made significant maritime discoveries. They also developed the compass and a very accurate sea-map giving a clear account of sea-routes that were followed. They sailed as far as Korea, and discovered a number of islands in the Indian Ocean and the Chinese sea. They are all credited with having discovered the American Continent, for which full credit is erroneously given to Christopher Columbus. It is quite probable that they knew about Australia also. The place described by the geographer Ibn Rustah as the land of the Zanj, where "The day lasts only six hours", is said to refer to South Australia.

The Arab geographers continued advancing our knowledge of geography right from the seventh century to the fall of the Syro-Egyptian Mamluk Dynasty in 1517. In this process they contributed a great deal to the development and modernization of geographical knowledge in almost all the branches of this discipline such as general and regional geography, human and social geography, scientific and mathematical geography, and cartography. That way they also became the harbingers of modern geography, as it was mostly on the basis of Arabic works that the huge

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huge edifice of modern geographical knowledge could be built and developed by modern geographers.

An attempt has been made in this paper to give a brief estimate of the role played by Arab geographers in modernizing scientific and mathematical geography with illustrations drawn from the researches done by some eminent geographers like al-Mas' Udi, al-Biruni, al-Idrisi, al-Qazwini, Ibn Majid, etc.

Cultivation of the Arab scientific geography begán with the coming to power of the Abbasid Caliph al-Mamun (813-33AD), who established the famous Academy of Sciences known as Bayt al-Ḥikmah in Baghdad, following which systematic geographical works started appearing. Ibn Khurdadhbih (d. circa 912 AD) was the first writer on the subject, who may appropriately be called father of Arab geography. His Kitab al-masālik w-al-Mamālik (Book of Roads and Kingdoms) was found especially valuable for its historical topography, and it was used by almost all the later geographical writers like Ibn Hawqal (fl. 943-77 AD), author of al-Masālik w-al-Mamālik (The Roads and the Kingdoms), and al-Maqdisi (Fl. 10th entury AD), author of Aḥsan al-Taqāsīm fī Ma'rifat al-Aqālīm (the Best of Classification for the knowledge of Regions).

Al-Mas'udi

Ali Bin Husayn, a native of Baghdad, known to fame as al-Mas'udi, is said to have travelled in all parts of Asia. Among other places, he visited Armenia, India, Ceylon, Zanzibar, Madagascar, Egypt and different parts of Africa and Spain. He also appears to have sailed in Chinese waters and in the Caspian Sea. Then the author diffused the benefits of his vast researches and observations in a thirty-volume work which has survived in an epitome entitled Murūj al-Dhahab wa Ma 'ādin al-Jawahar (Meadows of Gold and Mines of Gems). He has discussed a wide range of topics in this encyclopaedic historico-geographical work, which contains, among other things, valuable information about the shape of the earth, its cities, territories and their wonders, its seas, rivers, mountains, mines, etc. It also contains a dissertation on tides, an account of the tinnīn or sea-serpents, of pearl-fishing in the Persian Gulf and of the rhinoc-

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eros.[1] Thus in consideration of the services rendered by him, he deserves to be called the Herodotus of the Arabs, as both of them travelled to far-off territories of the world and provided a unique blend of historical and geograpical knowledge in their writings on the basis of their personal observations on, and critical studies of, matters related to history and geography.

Al-Biruni

Abū Rayhān Muḥammad Bin Ahmad al-Bīrūnī (973-1050 AD), renowned as the Ptolemy of his age, was a remarkable genius of his time and one of the greatest intellectual minds of all times. A distinguished astronomer, mathematician, geologist, geographer and physicist, he contributed a great deal to the development of Muslim geographical knowledge, especially in the field of mathematical geography. He gave a geographical model of the world and of mankind in an appreciably accurate manner. Describing the habitable region of the earth, he says :

"The plane of the equinoctial cuts the earth at a circle called the equator (Khatt al-Istiwa) into two parts, the northern and southern hemispheres. A great circle drawn through the poles divides these two into four quadrants, two northern and two southern. Those who have investigated the matter find that the dry land does not extend beyond one of the northern quadrants. This is, therefore, called the habitable quarant (al-Rub' al-Ma 'mūr). It is as if it were an island surrounded by the sea. In this quarter which men are constantly traversing, they find seas, islands, mountains, rivers and deserts, also towns and villages until towards the North Pole a desolate tract is reached of excessive cold where snows are heaped on snows".[2]

Besides, al-Biruni made a series of observations on solar transits, lunar eclipses, equinoxes and solstices. He also scientifically described such phenomena as the ebb and flow of tides, earthquakes, petrified remains of living creatures and even continental shifts.[3]

Al-Biruni produced two important works on scientific geography and related matters : (1) <u>Al-Qānūn al-Mas 'ūdī f-il-Hay'ah w-al-Nujūm</u>

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(The Canon Masudicus) and (2) Taḥdīd Nihāyat al-Amākin (Determination of the Coordinates of Cities). The Canon Masudicus is the author's most important work on astronomical geography and its allied subjects. This book, containing 143 chapters in 11 treatises, is a storehouse of knowledge derived from different sources - Babylonian, Greek, Iranian and Indian. An idea of the scientific method of his reasoning and research may be had from the following passage quoted from this book, in which he propounded his theory of rotation of the earth on its axis about 600 years ahead of Galilio :

> "When a thing falls from a height, it does not coincide with the per--pendicular line of its descent, but inclines a little and falls making different angles. When a piece of earth separtates from it and falls, it has two kinds of motions : one is the circular motion which it receives from the rotation of the earth, and the other is straight which it acquires in falling directly to the centre of the earth. If it had only the straight motion, it would have fallen to the west of the pepecndicular motion. But since both of them exist at one and the same time, it falls neither to the west nor in the perpendicular direction, but a little to the east".[4]

Similarly, al-Biruni's book Tahdid Nihayat al-Amakin is the first of its kind on mathematical geography, in which he has discussed the scientific methods of measuring the radius of the earth and the areas of cities. It is remarkable to note that he calculated the circumference of the earth as 24,779 miles which is less than the actual measurment only by 78 miles. He has also given accurate geographical tables of latitudes and longitudes of a number of places. As such he became the founder of geodesy on modern lines.

Describing the main religious and sociological significance of this work for the Muslims, the author says : "Thus the work we have presented concerning the verification of longitudes of towns and their latitudes, is beneficial to the majority of Muslims, because it helps them to determine the direction of the Qiblah (azimuth of Mecca) accurately and to hold prayers accordingly, free from the blemish of a faulty investigation.......... When one determines accurately the longitude and latitude of

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one's town one can compute the noontime and the time of the midafternoon, the setting of the twilight, and the rise of the dawn which ushers in the beginning of the fast after the morning prayer".[5]

In addition to the above, al-Biruni has discussed various aspects of astronomical and mathematical geography in several other works. His remaining important books containing valuable geographical information are al-Āthār al-Bāqiyah min al-Qurūn al-Khāliyah (Surviving monuments of Ancient Times) and al-Tafhīm li Awā'il sinā' al Tanjīm (The Book of Instruction in the Art of Astrology). Al-Āthār al-Bāqiyah is a remarkable compilation of the chronology and calendars of various nations including the Assyrians, the Greeks and the Babylonians. It also deals with the tables and months and years used by different ancient nations as well as with the method of conversion from one system into another. It was edited by the German Orientalist Edward Sachau with an introduction in the German language and published in 1878 in Leipzig. Its English version by the same author was published in 1879 in London.

As regards the book al-Tafhīm, it is a short book on geometry, arithmetic, astrology and astronomical geography. It is divided into five chapters. The first chapter deals with geometry, while the second is devoted to the discussion of numbers, computation and algebra. The third chapter the longest deals with geography, cosmology and astronomy. The next chapter describes the astrolabe, its theory and application, while the concluding chapter contains a detailed account of astrological matters.[6]

Among numerous other contributions made by al-Biruni in the field of geography, he collected from Arab merchants valuable information about South Africa, Mozambique and other trans-equatorial countries where, according to him, "during our summer winter prevails". He further stressed that the Southern Sea (the Indian Ocean) was connected with the vast ocean (the Atlantic Sea) by a watercourse along the southern coast of Africa. He emphasized that the connection must be there despite the fact that the same could not be ascertained at that time by eyewitnesses. Thus he pointed out in clear terms the possiblilty of a sea-route via the southern coast of Africa about four centuries ahead of

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Bortholomew Diaz, the discoverer of the Cape of Good Hope in 1486.[7]

Al-Idrisi

Abu Abdullah Muhammad al-Idrisi (1100-1166 AD) was the greatest cartographer of his time and one of the greatest of all times. He remined devoted to geographical studies and research at Palermo in Sicily under the patronage or Roger II[8]. He had varied experiences as an extensively travelled geographer through the Muslim world and Europe. What set him apart from his Arab contemporaries was his access to European sources. That is the main reason why his world-famous book Nuzhat al-Mushtāq fī Ikhtirāq al-Āfāq (the Amusement of Him who Yearns to Traverse the World) contains comprehensive information about countries in the far north such as Scotland, Finland, Poland and Russia. For instance, he says of England: "This is a large island, shaped like an ostrich's head. It has cities with large populations, high mountains, perennial rivers and plains. It is fertile and its people are strong, brave and energetic".

Another distinctive feature of al-Idrisi as a geographer was that he was very expert in map-making. He considerably modernized the art of cartography. He divided the then known 180^0 of the world into seven climatic zones, each of which was sub-divided into ten parts. Each of these seventy parts was illustrated by a detailed map, thereby producing seventy sectional maps. In fact his book Nuzhat al-Mushtāq in two volumes was written as commentary on these maps, providing valuable geographical information about the inhabitants, rivers, mountains, islands, cities, flora and fauna of each part. As described by Will Durant : "These maps were the crowning achievement of medieval cartography, unprecedented in fullness, accuracy and scope"[9]. There can be little doubt that his work is the most notable example of the fusion of ancient and modern geography.

Al-Idrisi's Silver World Map

In addition to the sectional maps and the accompanying descriptive text, al-Idrisi also supervised the preparation of a planisphere on a disc of silver, for which the huge sum of 400,000 dirhams was put at his

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disposal by his patron, Roger II (1130-54 AD). The disc of silver measured about two metres in diameter and weighed 126 kilograms. Its circular shape was meant to suggest the sphericity of the globe as held by most Muslim geographers. It was a world map covering 180 degrees of the surface of the of the then known world. The entire work was completed in 1154. But this silver planisphere, embodying ten years of hard work, was unfortunately destroyed in 1160 in the wake of a rebellion by Norman barons.[10]

But al-Idrisi's book and copies of the sectional maps have survived. Later, the German Orientalist Konrad Miller arranged and published the maps for the first time in 1928. A critical edition of he Arabic text comprising eight fascicules was also published in Naples between 1963 and 1978.[11]

Later Arab Geographers :

Some very prominent Arab geographers of the later period are al-Qazwīnī (d. 1283 AD), author of Ajā'ib al-Makhlūqāt wa Gharā'ib al-Mawjūdāt; Abul Fida (1273 -1332), author of Taqwīm al-Buldān, a treasure of geographical knowledge about Iran and the Arab world together with a gist of astronomical findings of ancient scholars and translated into several European languages; Shamsuddin al-Dimashqi (d.1326), author of Nihāyat al-uahr f ī 'Ajā' ib al-Bahr w-al-Barr; Ahmed al-Qalqshandi (d. 1418), author of Subh al-A 'sha, a unique work on historico-geographical information about Egypt and Syria; and Ahmad Ibn Mājid (d. after 1498). Of them the work of al-Qazwini and Ibn Majid are briefly introduced below.

Al-Qazwini

Zakariya al-Qazwini (1208-83) was a distinguished geographer of the thirteenth centrury. His claim to fame rests on his remarkable book 'Ajā'ib al-Makhlūqāt wa Gharā'ib al-Mawjūdāt (The Marvels of Creation and Wonders of Existence) which contains a storehouse of geographical information as well as interesting facts about the sea. Let us consider, for example, the scientific analysis of the causes of salinity of

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sea water as described by the author :

Water is of two kinds, fresh and saline. Each one of them has some advantages which are not found in the other. So far as salinity of sea water is concerned, it is caused by saline properties of the earth washed into the sea. And salinity of sea water is a must for protecting it from suffering stagnation due to long stillness and sun-heat. Otherwise, if sea water were fresh, it would soon stagnate and pollute the whole atmosphere, thereby rendering existence of life on earth a remote possibility, because fresh water becomes decomposed due to long stillness and influence of the sun on it.[12]

Likewise, describing the features of the Chinese Sea and the Indian Ocean, al-Qazwini observes that the Chinese Sea is linked to the Indian Ocean and is the greatest sea on earth. It is very deep and fierce waves rise in it. He has also described in some detail the cause of the tide and ebb taking place in the Indian Ocean.[13]

Ibn Mājid

Of the Arab writers on navigation and oceanography who flourished in the fifteenth century, the name of Ahmad Ibn Majid (d. after 1498 AD) is very famous. He belonged to a family of sea captains. Both his father and grand-father were well-known sailers. He was author of several books, the most important of which is on titled Kitāb al-Fawā'id f ī 'uṣūl 'Ilm al-Baḥr w-al-Qawā 'id (The Book of Advantages on the Principles and Rules of Oceanography). All his books are of great importance both scientifically and technically. His own writings show that he had studied the works of his predecessors on astronomical and mathematical geography. It is belived that he knew several languages : Arabic, Persian, Sanskrit, Swahili and Javanese. It is an established fact that Ibn Majid himself guided Vasco da Gama on his voyage across the Indian Ocean from Malindi on the Eastern Coast of Africa (in Kenya) to Calicut in India in 1498 AD. The Portugues Government duly acknowledged the grace of this Arab navigator by erecting in his honour a memorial monument in Malindi.[14]

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Conclusion :

The above descriptions clearly show that the Arab geographers were possessed of a wonderful critical acumen, power of observation and spirit of scientific enquiry. They not only preserved and assimilated the Greek, Persian and Indian legacy, but also sufficiently enriched and modernised almost all branches of geography including scientific, mathematical and astronomical aspects of the discipline. They also assigned greater values to civic, cultural and religious life of peoples of different territories than could be done by their Greek predecessors. That is the main reason why the works produced by the Arab geographers represent a vast treasure for the cultural history of mankind. A huge geographical literature in Arabic is lying dispersed in libraries across the globe which unfortunately could not be properly studied and tapped so far. It is a great issue as well as challenge before modern geographers to fathom and assess the vast geographical knowledge deposited in Arabic books and manuscripts for a better acquaintance with the geographical and cultural history of the world through the ages. Needless to say, these manuscripts can be better utilized if they are critico-analytically edited and published as well as translated into major languages of the world. But this is a challenging task which can be best done only by coordinated efforts of teams of devoted scholars.

Finally, as regards the impact of Arab geographical works on the emergence of modern geography, it should be noted that the same books served as the basis for further researches by Wesern scholars in various disciplines connected with geography and oceanography. Thus the Arab geographers became the pioneers and forerunners of modern geography. As such it would be no exaggeration to assert that they rightfully deserve to be honoured as intellectual fathers of modern geographers.

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PALI AND BUDDHISM SECTION
PRESIDENTIAL ADDRESS

By

PROF. M. G. DHADPHALE

Dear Scholar - delegates,

I am extremely grateful the delegate- friends and the kind authorities of the Forty-first session of the AIOC (i.e. the previous session) who gave me this honour of presiding over the Pali-Buddhism section of the present session. I am receiving this honour for a second time as I was already a president of this section for the thirtieth session of the AIOC held in Shantiniketan, West Bengal in the year 1980. I was not present for the last session of AIOC, wherein the decision of doing me this honour was taken. Along with my sincere thanks I take the opportunity to request the authorities concerned with this and the future session of AIOC not to extend this honour to me for a third time and certainly not at least for this particular section. I also thank the scholars who kindly sent to me the copies of the research papers they wish to present in this particular Section. I appreciate their studies. On my part I propose to place before the experts in the field, my humble findings pertaining to certain aspects of Pali-Budhist researches in a brief manner, preferring to be more suggestive than descriptive. Kindly do read the important informative foot-notes after this address which is published in the proceedings. I distribute my matter under four main headings, viz. :

1. The Pāli language or dialect and the other media of Buddhist literature with a particular reference to a few etymologies,
2. The doctrine and dogma of Buddhist philosophical thought,
3. An Iconistic belief, Iconism and Archeological findings in Buddhism, and
4. Social issues discussed in Buddhist perspective (s) writings.

For abiding the time- limit, I shall leave out two issues, i.e. the entire sections of the Doctrinal and Social.

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I] The Pāli language or dialect

You all know the various etymologies offered to explain the name Pāli, which as a name for dialect is not very ancient and certainly not used in the Pāli Canon. The commentaries recognize the dialect as Māgadhī (sā Māgadhī mūḷabhāsā). This of course is not the later Māgadhī Prakrit described in the treatises of Prakrit Grammer. This is also not the Ardha-māgadhī of the Jain canon, though H. Luders attempts to prove at great length that the literary dialect of the present Pāli Tipitaka was in its original form quite close to a Western dialect close to the Ardha-māgadhī or Addhamāga nā bhāsā prevalent in the then Eastern Magadha. F. Edgerton also believes that what he calls Buddhist Hybrid Sanskrit, or Hybridized Buddhist Prakrit, was based not on any type of Sanskrit but a certain Middle Indic quite close to the present Pāli.

The Janis already call the Ardhamāgadhī as an 'Ārṣa dialect' and we have writings under such titles as Isibhāsiyāī. This is Jain Ārṣa. The late Dr. P. L. Vaidya characterised the Epic language of Mahābhārata and Rāmāyaṇa as 'Bardic Sanskrit' which along with the Sanskrit of the Purāṇas can also be called Brahmanical Ārṣa while Pāli can be styled properly as an artistic and artificial literary version of 'Buddhistit Ārsa'. The question whether the Buddha knew Sanskrit or had undergone a formal study of the Veda-s is yet undecided though Aśvaghoṣa, a Brahmin-Buddhist, depicts the Prince Siddhārtha as having had his Vedic studies. We only know for certain that he was not ready to allow his teachings to be given a chāndasa garb. As for the Pāli I have to place before you for consideration as working hypothesis two possible derivations of the term, one relating to a North Indian Centre which was the land of the origin of Buddhism and its further spread to Tibet, China and Japan, and the other one to a Southern centre in Dravidian India wherefrom Pāli-Buddhism reached Śrī-Laṅkā and from there Burma, Thailand, Cambodia and other East Asian countries. The first derivation is from the Tibetan - Burmese family of languages which influenced the Nepal bhāṣā (i.e. Newārī of the Kathmāṇḍu valley). May it be remembered that the late Dr. Sunitikumar Chatterji derives the name Nepal as being 'Ne' name of Nepal and Pāl which in Tibetan means 'wool'. We know how the ancient

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men and women of Nepal are still famous for weaving woolen clothes.

In ancient days they sold wool and woollen garments in the Tibetan market. The Tibetans thus knew the country as a 'country of wool' or Pal and called the language of the Pal-country as Pāli. Almost all the Prakrits derive their names from the provinces - Māgadhī, Mahārāṣṭrī, etc. Pāli though technically not a Prakrit is all the same Middle Indic and it too had a provincial basis is as the Buddha was born at Lumbini, in the present Nepal and probably the then Uttar-Kosala which had its capital at Sāvatthī. King Pasenadī of Kosala was proud of sharing three similarities with the Buddha, one of which was Bhagavā pi Kosalo, Ahampi Kosalo. So let us remember that the śākya-clan, one of the leading factions of the mid-sixth century, belonged mainly to the Himalayan region of Northeast India, the present day Nepal, which was the birth-place of the Buddha, whose teachings spread mainly in Magadha, which territory also is many a time referred to jointly as Magadha-Kosalā. The present Pāli, therefore, was known by the Aṭṭha-kathākāra-s as basic Māgadhī or old Māgadhī - Sā Māgadhī mūḷabhāsa - or in, words of Buddhagosa was a Māgadhī niritti, a Madadhan dialect, which must have been close to Kasalī, the mother-tongue of the Buddha. And let us also remember a very important observation of T. W. Rhys-Davids and Stede who in the foreword to their Pāli-English Dict. (P.T.S., London, 1973, pp. 1-2) say that "This 'Māgadhī' (i.e. Pāli) contains none of the peculiar characteristics we associate with the Māgadhī-dialect. It is in fact a younger form of that standard Kosalan lingua frankā......" The learned lexicographers also discuss how the king of Magadha became also king of Kosala in the same manner as the Scottish dynasty succeeded to the English throne. Scottish and English remained two distinct languages and yet strangely the language of the conquered i.e. the English became more and more the standard one. The Kosalī in course of time came to be known as Māgadhī, which word was used for Pāli by commentators like Buddhghosa, but Pāli was basically Kosalī and, therefore, in later times a 'Ne-Pālī', 'Ne' being the old name of the territory and Pāl being a Tibetan name, and thus Ne-pal is like a kūḍala-saṃgama (i.e. confluence, or like the river name Tuṅga-Bhardā (Tuṅg and Bharā), or Kapila-Vastu-Śrāvastī, or Mumbai-Bombay.

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The old Vedic Kīkaṭa (comprising roughly the present Nepal and Bihar) came to be known in Buddhist India as Magadha (the settlement of Mega-s), and because Asoka the great built a chain of Vihāra-s, i.e. Buddhist monasteries, the same province vary soon came to be known as Vihāra or Bihāra. Then Buddhism spread to the Southern or Dravidian India in which country the monastery was called *Palli* (a small settelment) or *Paḷḷi* and the language of these southern Pallī-s or Vihāra-s came to be known as Vihāra-bhāsā or Palli-bhāsā-the word Pāli we get by dropping the word bhāsā. When from South-India Buddhism spread to Ceylon, we got the Mahāvihāra-tradition, which was of utmost importance. This typical name Mahā-Vihāra or Great Monastery is only a (The chronicles say that it was established by Mahinda) Simhalees-Pāli translation of the Tamil *'Paḷḷim-peru'*, Peru meaning Big or Greaṭ (Mahā), and Paḷḷi meaning a 'Vihāra'. The Māgadhi-Vihāri thus became Vihāri-bhāsā or Paḷḷī-bhāsā, the old Māgadhī a Kosalī-Māgadhī and later Nepālī - or, to retain only the Tibetan term, Pāl (wool), 'the language of the wool-country' or Pāli. There is absolutely no reason why the final 'ī' should be shortened to 'i'- or perhaps there is a reason why it should have been shortened. The long ending in *Kālī* becomes short in the compound Kālidāsa and so also must have been the case with the original compound-word Pāli-bhāsā, but people continued to use the short-ending even when the second member bhāsā was dropped.

Now let me again pay compliments to T. W. Rhys Davids and Stede for confirming the fact that the word Pāli which they have registered in their dictonary is found only in commentaries and not in the Piṭaka (PT SD. s. v. Pāḷi - meaning no 21, and also Intro. to Netti by Hardy., p. XI.). It is a bit unfortunate that the learned lexicographer had to explain the word 'pāliyṃ' (Loc. sin.) occurring in Vism. (10f, 450, etc.) as meaning a 'line' or a 'row' of the Buddhist Canon, which according to them was written in a language closely related to Māgadhī. They rely entirely on Grierson (The Home of Literary Pāli, Bhandarkar Comm. Vol. p. 117 et. seq.). It is not the fact that the word Pāli means originally a 'line' or the canon and, therefore, secondarily, the language of the Canon; it means a dialect of Pāli, i.e. Nepal, and a dialect used in the palli-s or monasteries

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in south - India. As a state language of the Asokan-Magada, it must also have been spoken especially by the Greeks the language of *Pāṭali* which later became Pāṭaliputra, a big city. The Greeks, pronounce the word as 'Pāli-bothrā' and thus comes the third support, an expected Ionian-phonological chance- confirmation. Pāli is Pāli from Tibetan perspective, 'a dialect of the country of wool'. It is Pāli for the Dravidians as they called it 'a Church-language, or *Vihāra-bhāsā* or *Paḷḷi-bhāsā;* the Greeks called it the official language of Pāṭali which they pronounced as Pāli. Because of the Peshvā-Brahmin rule over Maharashtra, the Brahmanical Koṅkaṇasthi Marathi for some time held the field. It is most unfortunate that Asoka did not raise any pillar in Patna, which version might have given us a much more clear picture of the original dialect. It is sure that the Asokan Secretariat must have sent their official exemplary copy of the text, the words of which were due to their dialectical differences and many a time to their failure to understand the words of the exemplary, authentic, official draft.

Let me also tell you that the word 'sutta' used for the sermons of the Buddha or his disciples in the tipitaka need not be derived from Skt. sūtra (aphorism) or Sūkata 'a good saying' on the pattern of the 'Vedic Sūktas'. It does not also mean the 'thread of the argument' (contained in the sermons). The Pāli-Canon was given a final shape in South India and in Ceylon. The commentators Buddhaghosa, Dhammapāla, Buddhadatta etc were mainly Dravidians. They have used the word to make this small unit which in Dravidian languages means originally a 'circle'. Its synonym, which also appears in all probability to be a word from Dravidian stock, *maṇḍala* is used for the larger units of the Ṛgveda. As we use the English term 'circle' for a group as in 'Circle of poets', Kauṭilya used it for an imaginary group of kings (Rājamaṇḍala). The Pāli Canon itself calls certain Sutta-s like the Madhupiṇḍaka- sutta from the Majjhimanikāya not a *sutta* but 'Madhupiṇḍaka-pariyāya'. The synonym *Pariyāya* used for a *sutta* confirms that the word *sutta* is taken from the Dravidian family where *sutta* means to 'go-round', to 'circumambalate'. In Buddhist architecture a round-area marked around a Stūpa is at many places called a *padavihāra*, 'foot-path', or the way of *Pradakṣiṇā* around the structure

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for a round walk like Sun's orbit. Now this is known as a 'circular road' in Kannada, suttu-baḷasina-dāri. The famous inscription of *Ghaṅgarāja* in Sravanbeḷagolā speaks of such a pradakṣinā-mārga as *suttāle karviyale,* 'got built for taking a round'. The Sutta-s in Pāli are the 'rounds' (of talk) of the Buddha, the literary 'rounds'. It is therefore essential to find out the Dravidian vocabulary in Pāli which basically is a middle Indo - Aryan dialect.

Now kindly allow me to rectify at least one of my mistakes. In the XXIV AIOC held here itself the then *Vārāṇaseya Sanskṛta Vidyāpīṭha,* in Oct. 1968, I read a paper on the meaning of the word Keṭubha, a word which occurs at several places in the pitaka-s as a part of the learning of Brahmin. *Tiṇṇaṃ vedānaṃ pāragū, sa-nighaṇṭu-keṭubhaṃ*: scholars identified the name of these sciences with 'ritual' (*kalpa*), for the commentators explain it as kiriyākapavikappo (kriyākalpa-vikalpa), and the further commentarial explanation is *kavīnaṃ upakārāya sattham,* a science which facilitates poets. Already Dr. V Raghavan had pointed out that *kriyākalpa* was an ancient name for poetics. Some scholars, therefore, equated keṭubha with 'poetics', considering the construction sa-nighaṇṭum sa-keṭubham, and keeping the sequence of Yāska's treaty a few scholars thought it was Nirukta. I tried to show that nighaṇṭu-s were lists of nominal synonyms while *keṭubha* was something of the type of the later Kavirabhasya, a list of verbal synonyms.

A kriyāpada-kalpa will definitely be helpful to the poets. I tried to derive the word from the roots *kiṭ* and *ubbha*. Now I fully realize that the Pāli word is of Semitic origin and phonetically is the same as Arabic-Parsian Kitāb meaning a 'book'. So nighaṇṭu-s are the Vedic glossaries, lists of seperate Vedic words and keṭubha meansa 'book' or collection or Vedic *Saṃhitā*-s. In Semitic tradition *Kitāb* or a book primarily means The Holy Kuran or 'The Bible'. The word originally means 'writing'. The same sense is present in Aramaic 'kethabh' and Arabic katab 'he wrote'. This is why the Jewish Kethubah means a 'written' (marriage contract.) The trisyllabic original Semitic base 'k-t-b' seems to have been 'to engrave' or even 'tattoing'. Arabic Katab in its original 'sense' is 'he sewed' comparable in meaning with skt. 'grathnāti', or granthaḥ, a bound book.

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Arabic *miktab* meaning an 'awl' must have been used because awls have 'their legs woven' *jāla-grathita-pāda*. It is interesting to compare the sense development with Greek Υραφειν, to strech, enegrave, write, i.e. graph.

Let us remember that in Mahāyāna literature 'atra granthaḥ' is a phrase indicating a canonical illustration. atra granthaḥ, stands for a quotation from the primary and secondary sources. Its Vedic parallel is atra śrutiḥ. But even in Vedic tradition a Brahmin is called 'Daśagranthin' as he knows the four Veda-s and Six Vedāṅga-s.

After showing that the word keṭubha is Semitic and means primarilly 'writing' I become answerable to a further question namely whether 'writing' was quite in vogue in Buddha's time, i.e. 6th century B.C.? We know that the Tipitaka was committed to writing in Ceylon in the reign of Vaṭṭagāmini, i.e. second century A.D. But references to writing do occur in the Pāli scriptures and centuries later we know how Aśokan inscriptions were written in two different scripts. People of the Harappā Civilazation of course knew a script but no scholar so far has been successful in deciphering it.

Aśoka has used everywhere the Brāhmi script except in the North-west territory. There are two opinions about the origin of Brāhmī. Sir Alexander Cunningham first said that Brāhmī could be traced to Harappn script. This view was later elaborated by Prof. S. Langdon. But only after the pronunciation of the 270 signs of Harappan are finally fixed may it be possible for us to argue that a dozen or 50 letters from Brāhmī which somewhat resemble Harrappan signs should be taken to prove that Brāhmī was derived from Harappan. The second view of the origin seems to me to be nearer the historical fact. It is that Brāhmī was derived from Semitic. Similarities between Brāhmī and North Semitic scripts are more impressive, especially the fact that this Semitic has only twenty-two letters for the scribe to choose. This explains the Semitic k-t-b as being the origin of Pāli keṭubha and Arabic kitāb.

Friends, I am a great admirer of Prof. K. R. Norman who has written profusely and significantly about the Pāli language, literature, etymologies and Buddhist concepts. I, however, find it difficult to 'accept' his etymology of *paccekabuddha* (Collected Papers, Vol. II, PTS pub.

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London. 1991). He thinks that the concept of *paccekabuddha*, given a place between a śrāvaka and Samyaksaṃbuddha, is actully a pre-Jain concept. He compares the Pāli word with the Jinistic *patteyya (pratyaya)* and thinks it means a Buddha awakened by an external cause *(pratyaya)*, thus being different from a Buddha who is 'self-awakened'. I still think that the word is to be traced to skt. *pratyak* (cp. *pratyagātmā* individual self) and means one who is a 'Buddha for himself' but cannot teach and help others realize the Truth by preaching. The concept of a paccekabuddha is clearly conceived and described in Buddhist literature (Puggala paññatti 14; Daśabhūmi, 26 ghagha, 1-4)

Idhekacco puggalo pubbe ananassutesu dhamesu sāmaṃ saccāni abhisaṃbujjhati, na ca tattha sabbañutaṃ pāpuṇati, na ca phalesu vāsībhāvaṃ, ayam vuccati puggalo paccekasamhbudho. I am equally not happy to disagree with with another senior scholar T. Burrour (Five Notes on Sanskrit Etymology, the Adyar Lib. Bulletin.) who suggests that the word veṣta-veṣṭaka which is only a lexical word in Middle and Neo Indo-Aryan does not mean 'to wind or to twist round', a meaning ascribed to them by Mayrhofer (3.263). Turner thinks that a fairly straight forward and simple derivation is to accept what J. Pokorny (IEW, p. 1134) suggests. Pokorny explains it as *fliessen*, i.e. flow, and Turner derives from this root Veṣ-Veṣati in Skt. that *Vṣṭa* means flowing 'resin or gum, The Pāli uṇhīsa and Skt. uṣṇiṣa, 'a turban' I believe are to be traced to I. E. *wes* meaning 'to complicate'. We know how 'turban' is tied on the head by twisting the cloth in manifold ways. In Marāthi we have an exact parallel in Pec or Śirpec, a complicated cloth on head. After wrapping the packet is also tied fast with twists of thread. This is veṣṭana.

Turning now to the Aśokan inscriptions, we all know that nowhere in his edictdaes Aśoka refer to Nirvāṇa as the final goal. In the Girnar Version occurs on the other hand, the term *sambodhi.* What does it mean? The edict tells us that "ten years after coronation the king went to Saṃbodhi" (Rājā dasavasā bhisitto Saṃbodhisṃ iyāya). Earlier scholars like Senart, Bühler, Smith explained that it meant Aśoka took a solemn vow to become a Buddha much in the way of the Boddhisatta's Resolve in leter Mahāyāna texts. The altruistic ideal of Buddhism exer-

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cised a great influence on Aśoka. Jules Bloch pertinently takes an objection to this interpretation on the ground that it is tantamount to admiting that the Mahāyāna thought had already developed in B. C. 250. He appreciated the view expressed by Dr. R. Bhandarkar in 1925 that here in the context the word *sambodhi* is to be equated to *bodhi* and *Bodhi* means Bo-tree. The simple meaning of the sentence is that Aśoka underwent a pilgrimage to the Holy Bodhi-tree in Bodhagayā. A. L. Basham prefers to stick to the earlier view arguing that a Mahāyānic altruistic tendency can be understood as having been anticipated in the context and that Aśoka might have made a trip to Gaya many a time earlier and must not have waited for ten years after his crowning earlier even in the first ten years after cononation. I appreciate more Dr. R. Bhandarkar's view based on the equation of *Saṃbodhi* with *bodhi* on account of the convincing literary evidence he has quoted.

While yet on the discussion of the topic of Pāli language and literature I should not fail to mention the work of two of my recent Ph. D. students. Bhikkhu Madagama Nanavaṃsa of Śrī-Laṅkā brought out for the first time in Roman script the text of *Abhidhānappadīpikā*, the only extant lexicon in Pāli, after collating the Simhalese, Burmese and Thai manuscripts. He produced the text of the commentary also and discussed all the necessary topics related to the author and the text : identification of Moggalāna, the growth of lexicographical material, the ideal the author has put before himself. This, almost a critical edition of the text, is duly published by the Bhandarkar Oriental Research Institute, Pune. Another disseration written by a blind candidate Mr. Mahesh is now on the way to publication. It is a comparative study of Sanskrit (Pāṇinian) Grammar and the three available treatises on Pāli gramar.

Dr. Madhava Deshpande of Michingan University, U.S.A., who once happened to be my student, has brought out the Burmese Aṭṭhakathā on Milindapañho and this important researh aid is published by the Pāli-text Society of London. Dr. Andy Rotman of Smith College, North Hampton (Mass. U.S.A.) has published his Ph. D. dissertation on Divyāvadāna. Andy was reading the text with me in Pune and is now busy bringing out a modern English translation of the text with copious critical notes.

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Now it is high time to turn to the iconographic and archaeolgical studies in Buddhism.

Buddhism has spread widely in the northwest region of India. We know the sad fate of collosgal Buddhist statues in Afghanistan in the recent Taliban assanlt. Through Afghanistan Buddhism had reached even Persia. i.e. Iran and even further. I had read so far only the old book written in 1938 by Yatīndra Mohan Chatterji on Rāmacandra and Zarathustra, which is an expostion of the Sikh Cult as a synthesis of Hinduism and Parsism. But Hindusim later absorbed Buddhism also and I read in a national Seminar a paper on Zoroastrianism and Buddhism. I therefore feel happy to note that a wall-painting depicting the Buddha sitting in the state of meditation was discovered in autumn of 1979 on the Kara-tepe hill in South Uzbekistan which is the land of ancient Bactria-Torkhristan.

Among other finds of Kara-tape are a number of inscriptions written in Kharoshthī, Brāhmī, Kushan (i.e. modified Greek), and what is called 'unknown' but is perhaps the Kambojian Semitic script. There also is a representation which combines the image of the Buddha and the attributes of the God of Light or Fire. An inscription in Kushan script describes the presentation as Buddha-Mazda, a syncretic school of Buddhism and a local East Iranian Mazdaist belief.

I am also pleased with the equation Dr. J. G. De Casparis put before us namely that Boro boder in modern Java is only a simplification of Skt. *Bhūmisaṃbhārabhūdhara*. This denotes according to him a sanctuary for ancestor- worship, a cult which had already made its appearance in the peta-service of Petavaṭṭhu.

Friends, I recently presented two papers at Mumbai (Somaiyyaā International Buddhist Conference in collaboration with Nālandā Mahāvihāra and Otaṇi University Japan) and at Delhi. The subjects were "Buddhist Aniconism and Wide Spread of Buddha-images" and "The First Imange of the Buddha in Red Sandalwood". I have been working on the theme for the last thirty years and have discussed the use of wood for the image making starting from the Vedic Sacrificial *Yūpa,* the *Indra - kīla* or *Indra - Khil,* the *Indrārathā sthūṇā Indraḥ,* Indra as synonym of *Śakra* and the Pāli from Sakka indicating both Śākya-Buddha and Vedic

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Śakra and the Upāli-Sutta gloryfying Sakka as a name of the Buddha. I brought the discussion up to the image of Jagannātha at Puri which also is wooden and the original log of wood, it is said, came swimming to the Sea-shore. There is a Jagannātha Purāṇa alternatively known as Buddha-Purāṇa. I have noted the *yaṣṭi*-s or poles raised in memory of the monastic dead. In my recent trip to the States I noted that at various places in America we see totem-poles raised in memory of the tribal ancestors. What is interesting to note is that all these totem-poles are carved in Red and fragrant Cedar much like the Red Sandalwood used by Pasenadi or Udayan for the first Buddha-image fashioned in Tathāgata's life-time and much as the Jina-bimba (Jīvantasvāmī Pratimā) mentioned in the Jain Sources. I shall like to credit the Jain traditin for the concept of the "Life-time image of the founder". It is not for nothing that Arabic *But* means an 'icon' as in *But shikan* or iconoclast. But is a Semitic form of the proper name Buddha. One of the Jagannātha-temple religious-practices is shared also by Tibetan tradition. The matter is like this. In 1950 the great Pāli scholar P. Pradhan was in China. That time the Holy Panchen Lama visited a Lama Temple of Pei Hai in Beijing. Prof. Pradhan received a cotton scarf-like piece measuring about six inches wide and two yards long at the hands of the Holy Lama. This was called *khā-tā*. The same practice of presenting *khā-tā* is observed since long in the Puri Jagannātha temple. It is called Śrī-kāpad, an auspicious piece of torn cloth. This is nothing else but the coarse Indian Cotton known as khādī, very favourite with Mahatma Gandhi. I derive the word hā-tā and khātī or khadī from a root meaning 'weaving a thread', *kartana,* Hindi-*Kātanā, Spinning* Marathi-*Sūta kātṇe* or *Sūta-Katāī.*

I conclude my speech with a reference to a good study of Kanheri Caves, a Ph.D dissertation written by Shri Suraj A. Pandit. It is an excellent study of the Kṛṣṇa-giri in the vicinity of Mumbai of Hinayāna type but indicating an advance towards the Mahāyāna cave style in Maharashtra.

I thank you all sincerely for your patient hearing.

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प्राकृत एवं जैन धर्म संभाग

PRESIDENTIAL ADDRESS

By

डॉ. रामजी राय

णमो अरहंताणं। णमो सिद्धाणं। णमो आयरियाणं।
णमो उवज्झायाणं। णमो लोए सव्वसाहूणं।।

अर्हतों को नमस्कार। सिद्धों को नमस्कार। आचार्यो को नमस्कार। उपाध्यायों को नमस्कार। लोकवर्ती सर्वसाधुओं को नमस्कार।

अखिल भारतीय प्राच्य विद्या सम्मेलन के ४२ वें अधिवेशन के इस प्राकृत एवं जैन विद्या-विभाग में उपस्थित विद्वत्‌गण, समानशील मित्रगण, सज्जनों एवं देवियों! मैं आप सबों का आभार व्यक्त करना अपना सर्वप्रथम कर्त्तव्य समझता हूँ कि आपने मुझे इस पद पर बैठा दिया। बन्धुओ! मैं प्राकृत साहित्य का पंडित नहीं हूँ फिर भी, इस भाषा के प्रति अनुराग रहने से इसमें तुतलाने का मेरा प्रयास अवश्य रहा है। बालुका राशि तभी तक तपती है, जबतक सूर्य रश्मियों का सानिध्य उसे प्राप्त होता रहता है। यह तो आप की अहैतुकी कृपा है कि आपने प्राकृत एवं जैन विद्या-संभाग के अध्यक्ष पद पर बिठा कर मुझको गौरव प्रदान किया है। इसके लिए कृतज्ञता व्यक्त करने में मेरी वाणी असमर्थ है।

अखिल भारतीय प्राच्य विद्या सम्मेलन का वर्त्तमान अधिवेशन विभिन्न संस्कृतियों के संगम स्थल इस वाराणसी में हो रहा है। यह इस नगरी के लिए जितने गौरव की बात है उससे अधिक इस सम्मेलन के लिए। इसके पूर्व भी यहाँ दो सम्मेलन क्रमशः १२ वाँ १९४३ ई. तथा २४ वाँ १९६८ में सफलता पूर्वक सम्पन्न हो चुके हैं।

वाराणसी एक सामान्य नगरी नहीं, अपितु पौराणिक मान्यतानुसार शिव के त्रिशूल पर अवस्थित सप्तपुरियों में एक मोक्षदायिनी नगरी है। धनुषाकार गंगा के तट पर अवस्थित मंदिरों की श्वेत-लोहित छवि एक अभिनव मिथक की सृष्टि करती है और उसे देखकर हृदय श्वेत भावों से भर उठता है। जिस प्रकार नागर और द्रविड स्थापत्य के मेल से निर्मित समन्वय के प्रतीक भगवान विश्वेश्वर का मंदिर सनातन धर्मावलम्बियों के लिए पूज्य है उसी प्रकार जैन मतावलम्बियों के लिए भी सातवें तीर्थंकर भगवान सुपार्श्वनाथ एवं तेइसवे तीर्थंकर भगवान पार्श्वनाथ की जन्मभूमि होने से यह नगरी पूजनीय है। अनेक जैन मंदिर होने का गौरव भी इस नगरी को प्राप्त है।

भारती साहित्य के इतिहास में प्राकृत साहित्य का एक विशिष्ठ स्थान है। समय की गति के अनुसार जैन आचार्यों, साहित्यकारों एवं कलाममर्मज्ञों ने प्राकृत भाषा में उच्चकोटि के

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साहित्य का प्रणयन कर भारतीय साहित्य के सवंर्द्धन में अपना महत्त्वपूर्ण योगदान दिया है। भगवान् महावीर ने उस युग की लोकभाषा अर्धमागधी में अपनी धर्म-देशना द्वारा विश्व मानवता के कल्याण की नई दिशा दी, उसकी उपादेयता आज के संदर्भ में भी अत्यन्त महत्त्वपूर्ण है।

धर्म-दर्शन और भाषा में अन्योन्याश्रय एवं अटूट सम्बन्ध है। दर्शन से विचार और विचार से भाषा का स्वरूप निर्धारित होता है। पाणिनि के अनुसार आत्मा बुद्धि के द्वारा अर्थों को समझकर मन को बोलने की इच्छा से प्रेरित करती है। मन शरीर की अग्नि-शक्ति पर जोर डालता है और वह शक्ति वायु को प्रेरित करती है, जिससे शब्द-वाक् की उत्पत्ति होती है।[१]

डॉ. नेमिचन्द्र शास्त्री के अनुसार मनुष्य की भाषा सृष्टि के आरम्भ से ही निरन्तर प्रवाह रूप में चली आ रही है, पर इस प्रवाह के आदि और अन्त का पता नहीं है। नदी की वेगवती धारा के समान भाषा का वेग अनियंत्रित रहता है। अत: यह निश्चयपूर्वक नहीं कहा जा सकता कि वर्त्तमान में भाषाओं की जो विभिन्नता दृष्टिगोचर हो रही है, वह कितनी प्राचीन है और न यही कहा जा सकता है कि मानवसृष्टि का विकास पृथ्वी के किस विशिष्ट स्थान में हुआ है। तथ्य यह है कि मूलभाषा एक या अनेक रूप में जैसी भी रही हो, पर भौगोलिक परिस्थितियों का आधार पाकर विकास और विस्तार को प्राप्त करती है। इस प्रकार विकास और विस्तार करते-करते एक से अनेक भाषाएँ बनती जाती हैं, जिनका तुलनात्मक अध्ययन करने पर उनमें पूर्णत: भिन्नता पायी जाती है।[२]

प्राकृत भाषा सम्बन्धी प्राचीन मनीषियों के विचार :

प्राकृत भाषा का बोध कराने वाला 'प्राकृत' शब्द प्रकृति से बना है। प्रकृति से उत्पन्न भाषा को प्राकृत कहते हैं। कहने का तात्पर्य यह है कि जो संस्कारित न किया गया हो, उसे प्राकृत कहते हैं। ग्यारहवीं शताब्दी के आचार्य नमिसाधु ने रुद्रटकृत काव्यालंकार के एक श्लोक[३] की व्याख्या करते हुए लिखा है- "प्राकृत शब्द का अर्थ है लोगों का व्याकरण आदि के संस्कारों से रहित स्वाभाविक वचन व्यापार, उससे उत्पन्न अथवा वही प्राकृत है। 'प्राक् कृत' पद से प्राकृत शब्द बना है और प्राक् कृत का अर्थ है - पहले किया गया। द्वादशांग ग्रन्थों में ग्यारह अंग ग्रन्थ पहले किये गये हैं और इन ग्यारह अंग-ग्रन्थों की भाषा आर्ष वचन में-सूत्र

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१. आत्मा बुद्ध्या समेत्यार्थान् मनो युङ्क्ते विवक्षया।
मन: कायाग्निमाहन्ति स प्रेरयति मारुतम्।।
- पाणिनीय शिक्षा श्लोक ६ चौखम्बा सं., १९४८

२. प्राकृत भाषा और साहित्य का आलोचनात्मक इतिहास, पृ. १.

३. प्राकृतसंस्कृतमागधपिशाचभाषाश्च शौरसेनी च।
षष्ठोऽत्र भूरिभेदो देशविशेषादपभ्रंश:।।
- काव्यालंकार २/१२

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में अर्धमागधी कही गयी है, जो बालक, महिला आदि को सुबोध-सहज गम्य है और जो सकल भाषाओं का मूल है। यह अर्धमागधी भाषा ही प्राकृत है। यही प्राकृत मेघ-मुक्त जल की तरह पहले एक रूपवाली होने पर भी देशभेद से और संस्कार करने से भिन्नता को प्राप्त करती हुई संस्कृत आदि अवान्तर विभेदों में परिणत हुई है अर्थात् अर्धमागधी प्राकृत से संस्कृत और अन्यान्य प्राकृत भाषाओं की उत्पत्ति हुई है। इसी कारण से मूल ग्रन्थकार रुद्रट ने प्राकृत का पहले और संस्कृत आदि का बाद में निर्देश किया है। पाणिन्यादि व्याकरणों में बताये हुए नियमों के अनुसार संस्कार पाने के कारण संस्कृत कहलाती है।[१]

प्राकृत महाकाव्य 'गउडवहो' में प्राकृत भाषा को जनभाषा स्वीकार कर इसी से समस्त भाषाओं का विकास मानते हुए लिखा है[२] – जिस प्रकार जल समुद्र में प्रवेश करता है और समुद्र से ही बाष्प रूप से बाहर निकलता है, इसी तरह प्राकृतभाषा में सब भाषाएँ प्रवेश करती हैं और इस प्राकृत भाषा से ही सब भाषाएँ निकलती हैं। तात्पर्य यह है कि प्राकृत भाषा की उत्पत्ति अन्य किसी भाषा से नहीं हुई है, किन्तु संस्कृत आदि सभी भाषाएँ प्राकृत से ही उत्पन्न हैं।

नवमी शताब्दी की रचना 'बालरामायण' में महाकवि राजशेखर ने भी "या योनिः किल संस्कृतस्य सुदशां जिह्वासु यन्मोदते"[३] लिखकर प्राकृत को संस्कृत की योनि स्वीकार किया है। डॉ. एलफ्रेड सी. बुल्नर[४] तथा डॉ. पिशल भी संस्कृत को शिष्ट समाज की भाषा और प्राकृत को जनसाधारण की भाषा मानते हुए बताया है – "प्राकृत भाषाओं की जड़ें जनता की बोलियों के भीतर जमी हुई हैं और इनके मुख्य तत्त्व आदिकाल में जीती-जागती और बोली जाने वाली भाषा से लिये गये हैं; किन्तु बोलचाल की वे भाषाएँ जो बाद की साहित्यिक भाषाओं के पद पर प्रतिष्ठित हुई, संस्कृत की भाँति ही बहुत ठोकी पीटी गई, ताकि उनका एक सुगठित रूप बन जाय।[५]

इस प्रकार प्राकृत भाषा के आदिम स्वरूप को कथ्य-भाषा कह सकते हैं, जो जनबोली के रूप में प्राचीन समय में वर्तमान थी, जिसका साहित्य नहीं मिलता है, परन्तु उसके रूपों की झलक छान्दस् साहित्य में मिल जाती है। यथा > कृत > कृठ (ऋग्वेद १.४६.४), पुरोदास > पुरोडाश (शुक्लयजुः प्रातिशाख्य ३,४४) आदि अनेक रूप उपलब्ध होते हैं। भाषाविदों ने इसे प्रथम स्तरीय प्राकृत स्वीकार किया है।

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१. प्राकृत भाषा और साहित्य का आलोचनात्मक इतिहास, पृ. १४.

२. सयलाओ इमं वाया विसंति एत्तो य णेंति वायाओ।
एंति समुद्दं चिय णेंति सायराओ च्चिय जलाइं॥

३. बालरामायण – ४८, ४९

४. Introduction to Prakrit-Second edition, 1928, p. 3-4

५. डॉ. पिशल द्वारा लिखित प्राकृत भाषाओं का व्याकरण– पृ. १४, बिहार राष्ट्रभाषा परिषद् पटना।

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प्राकृत भाषा का उद्गम :

प्राकृत भाषा के उद्गम एवं ऋग्वेद की छान्दस् भाषा का तुलनात्मक अध्ययन कर प्राच्यभाषाविद् पं. चन्द्रधर शर्मा गुलेरी ने "प्रकृतिः जनानामिदं प्राकृतम्" की पूर्वागत परिभाषा के अनुसार अपना शोध-निष्कर्ष निकाला कि- "ऋग्वेदपूर्वकालीन जनसामान्य की आदिम प्राकृत से विकसित-भाषा ही वह छान्दस् भाषा है, जिसमें ऋग्वेद की रचना की गई। यही नहीं, बल्कि उनके अनुसार आदिम-प्राकृत से विकसित उक्त छान्दस् से परवर्त्ती युगों में दो सहित्यिक भाषाओं का भी विकास हुआ- (१) लौकिक-संस्कृत एवं (२) साहित्यिक प्राकृत। आगे चलकर नियमबद्ध हो जाने के कारण लौकिक-संस्कृत का प्रवाह तो अवरुद्ध हो गया, जबकि प्राकृत का प्रवाह बिना किसी अवरोध के आगे चलता रहा जिससे क्रमशः अपभ्रंश-भाषा तथा उस अपभ्रंश से ब्रज हिन्दी, मैथिली, मगही, भोजपुरी, बंगला, उडिया, बुन्देली आदि आधुनिक भारतीय भाषाओं का विकास हुआ।"[१]

डॉ. राजाराम जैन की दृष्टि में प्राच्यभाषाविदों एवं पुराविदों की दृष्टि से प्राकृत अथवा आदिम प्राकृत का काल ऋग्वेदपूर्व का सिद्ध होता है।[२]

डॉ. हरदेव बाहरी का भी अभिमत है कि "प्राकृत से वेद की साहित्यिक भाषा का विकास हुआ, प्राकृतों से संस्कृत का विकास भी हुआ और प्राकृतों से इनके अपने साहित्यिक रूप भी विकसित हुए।[३]

डॉ. हरदेव बाहरी के मत में इतना तथ्य अवश्य है कि प्राचीन और मध्य कालीन आर्यभाषाओं का विकास किसी जनभाषा-प्राकृत भाषा से ही हुआ है। अतः ज्ञान एवं सभ्यता के विकास के साथ भाषा का भी निरन्तर प्रसार होता रहता है। मनुष्य जिस वातावरण में रहता है, वह अपनी सुविधा एवं सुगमता के अनुसार बोलियों का विकास करता है। जिस बोली का बहुत-से व्यक्ति बहुत समय के लिए किसी विशेष ध्वनियों तथा किन्हीं विशेष रूपों पर आश्रित हो जाती है। वैयाकरण उस शिष्ट बोली का व्याकरण निर्मित करते हैं और बोली व्याकरण के अनुशासन में बँध कर भाषा बन जाती है। जनसाधारण उन नियमों से अपरिचित होने के कारण स्वेच्छानुसार भाषा के स्वतन्त्र रूपों का निर्माण करते हैं और प्राचीन रूपों में परिवर्तन हो जाता है। इस स्थिती में प्राचीन भाषा तो साहित्य की भाषा का रूप ग्रहण कर लेती है और नवीन भाषा लौकिक भाषा-जनभाषा- प्राकृत भाषा का रूप धारण कर लेती है कालान्तर में व्याकरण और साहित्य के नियमों से पुनः यह सुसंस्कृत बनती है और एक नवीन बोली का विकास होता है। इस प्रक्रिया द्वारा साहित्यिक भाषा और जनबोलियों का विकास होता चला जाता है।[४]

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१. पुरानी हिन्दी, पृष्ठ १-२.

२. शौरसेनी प्राकृत भाषा एवं उसके साहित्य का संक्षिप्त इतिहास, पृ. ७.

३. प्राकृत भाषा और उसका साहित्य - डॉ. हरदेव बाहरी - राजकमल प्रकाशन, प्रथम संस्करण, पृष्ठ - १३.

४. प्राकृत भाषा और साहित्य का आलोचनात्मक इतिहास, पृ. ९-१०.

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इस प्रकार कहा जा सकता है कि प्राकृत अपने स्वाभाविक रूप में वैदिक भाषा के पूर्व से ही वर्तमान थी। ऐसा कहा जा सकता है कि जिसे छान्दस् भाषा कहा जाता है और जिसमें वेदों की रचना हुई है वह भाषा उस युग में बोली जानेवाली प्राकृत बोलियों का ही साहित्यिक रूप है। अथर्ववेद की भाषा में इस प्राकृत का सहज स्वाभाविक रूप देखा जा सकता है। भाषा का यही स्वच्छन्द एवं स्वाभाविक रूप ५०० ई. पू. से १००० ई. तक पालि, प्राकृत, अपभ्रंश, अवहट्ट, प्राचीन हिन्दी आदि के रूप में विकसित हुआ।

पाणिनि की 'अष्टाध्यायी' में जिस भाषा का विवेचन हुआ है वह वेदों की भाषा का अगला पढाव है। पाणिनि शालातुर के रहनेवाले थे जो तक्षशिला के निकट है। कई ब्राह्मणग्रंथों में उल्लेख हुआ है कि उस समय उदीच्य भाषा शिष्ट समाज के व्यवहार की भाषा थी। पाणिनि ने शिष्ट समाज में प्रचलित इसी उदीच्य भाषा को आदर्श भाषा मानकर उसका व्याकरण लिखा और उसे नियमों में बाँधकर उसका रूप सदा के लिए स्थिर कर दिया। वैदिक भाषा से संस्कृत की भिन्नता भाषा के स्वाभाविक विकास का परिणाम है। वैदिक भाषा में किसी शब्द के एक से अधिक रूप प्रचलित थे किन्तु संस्कृत में इनका एक रूप ही ग्रहण किया गया। इस प्रकार धातु रूपों में भी यह भिन्नता दिखाई पड़ती है।

व्याकरण के नियमों में आबद्ध हो जाने के कारण एक बंधी हुई नदी के समान संस्कृत की स्थिति हो गयी और उसका विकास अवरुद्ध हो गया किन्तु लोकभाषा की सरिता अपनी स्वभाविक गति से प्रवहमान रही और अनेक भिन्नताओं–समानताओं को अपने में समेटे विकास के उस चरण में (ई. पू. ५०० ई.) में पहुँच गयी जिसे भाषा वैज्ञानिक मध्य भारतीय आर्यभाषा की संज्ञा देते हैं और इन्ही भाषाओं में भगवान बुद्ध (पालि) एवं भगवान महावीर की वाणी (अर्धमागधी) मुखरित हुई। अशोक के अभिलेख, कलिंगराज खारवेल का हाथीगुफा अभिलेख, यवन राजदूत हिलियोदोरेस का वेसनगर अभिलेख, अश्वघोष के नाटक, कालिदासकृत शकुन्तला, अंक ६, प्रवेशांक आदि में प्राकृतों के विभिन्न रूपों का दर्शन किया जा सकता है।

साहित्यिक प्राकृत का प्रारम्भिक विकास :

साहित्य निबद्ध प्राकृत का विकास बुद्ध और महावीर के उपदेशों को उन्हीं की वाणी में संगृहीत करने की प्रवृत्ति के कारण सम्पन्न हुआ। इसका प्रभाव संस्कृत पर भी पड़ा और उसके भाषा स्वरूप में भी परिवर्त्तन हुए। साहित्य के आन्तरिक स्वरूप के परीक्षणोपरान्त डॉ. प्रबोध वेचरदास पण्डित ने लिखा है –"इस काल के कई साहित्य स्वरूप ऐसे हैं, जो बाहर से संस्कृत हैं, जिस पर संस्कृत का आवरण है, नीचे प्रवाह है प्राकृत का। यह साहित्य समाज के दोनों वर्गों में – नागरिक और ग्राम्य प्रजा में सफल होता रहा। इसके आबाद नमूने हैं महाभारत जैसी विशाल रचनाएँ । वस्तुतः इस महान् ग्रन्थ के नीचे प्रवाह है प्राकृत भाषा का, उसका बाहरी रूप है संस्कृत का।[१]

१. प्राकृत भाषा – डॉ. प्रबोध वेचरदास पण्डित, पार्श्वनाथ विद्याश्रम, पृ. १६

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प्राकृत भाषा का प्राचीनतम लिखित स्वरूप हमें अशोक के चौदह शिलालेखों में उपलब्ध होता है। ई.पू. १५० के लगभग खारवेल के शिलालेख में भी प्राकृत का ही व्यवहार किया गया है। भाषा शास्त्रियों ने इसे शिलालेखी प्राकृत के नामसे सम्बोधित किया है।

तीर्थंकर महावीर के निर्वाण के लगभग ६८३ वर्ष पश्चात् जब महावीर का अंग ज्ञान लुप्त होने लगा था, तो खंडशः ज्ञान के आधार पर षट्खण्डागम एवं कसायपाहुड जैसे गम्भीर सैद्धान्तिक ग्रंथों की रचना हुई।

ई. सन् दूसरी शताब्दी की रचना प्राकृत धम्मपद भी प्राकृत भाषा के विकास को समझने के लिए एक आवश्यक कड़ी कही जा सकती है। इसकी भाषा की झलक निम्न गाथा में देखी जा सकती है-

यस एतदिश यन गेहि परवइतस व।
स वि एतिन यनेन निवनसेव सत्तिए।।[१]

अर्थात् जिस किसी गृहस्थ या साधु के पास यह यान है, वह व्यक्ति वस्तुतः निर्वाण के पास ही है।

प्राकृत भाषा के विकास-क्रम में प्रथम शताब्दी के सुप्रसिद्ध नाटककार अश्वघोष के नाटकों का भी महत्त्वपूर्ण स्थान है। इन नाटकों में प्राकृत के विभिन्न स्वरूप देखने को मिलते हैं। विद्वानों के अनुसार मागधी, शौरसेनी और अर्धमागधी इन तीनों प्राकृतों की त्रिवेणी यहाँ अपना संगम स्थल बनाये हुए हैं। पात्रानुसार भाषा का प्रयोग यहाँ द्रष्टव्य है - खल पात्र की भाषा मागधी, गणिका और विदूषक की प्राचीन शौरसेनी एवं गोभम की अर्धमागधी भाषा है। महाकवि भास के नाटकों में भी उपर्युक्त प्राकृत भाषा की प्रवृत्तियाँ दृष्टिगोचर होती हैं। अश्वघोष के नाटकों में जिन प्राकृतों का व्यवहार पाया जाता है उन्हीं प्राकृतों का व्यवहार कुछ परिमार्जित रूप में बाद के नाटकों में भी पाया जाता है। संस्कृत नाटकों में सबसे अधिक प्रयोग मृच्छकटिक में मिलता है। डॉ. पिशल, कीथ आदि विद्वानों के मतानुसार तो मृच्छकटिक की रचना का उद्देश्य ही प्राकृत सम्बन्धी नाट्यशास्त्र के नियमों को उदाहृत करना प्रतीत होता है। इस नाटक के टीकाकार पृथ्वीधर के मतानुसार इसमें चार प्रकार की प्राकृत भाषाओं का व्यवहार पाया जाता है - शौरसेनी, अवन्तिका, प्राच्या और मागधी। प्रस्तुत नाटक में सूत्रधार, नटी, नायिका, वसन्तसेना, चारुदत्त की ब्राह्मणी स्त्री और श्रेष्ठी तथा इसके परिचारक-परिचारकाएँ इस प्रकार ग्यारह पात्र शौरसेनी बोलते हैं। अवन्ती भाषा बोलने वाले वीटक और चन्दनक अप्रधान पात्र हैं। प्राच्या भाषा केवल विदूषक बोलता है। संवाहक, शकार वसन्तसेना और चारुदत्त के चेटक, भिक्षु एवं चारुदत्त का पुत्र-छह पात्र मागधी भाषा बोलते हैं। इसी प्रकार चाण्डाल

१. प्राकृत भाषा और साहित्य का आलोचनात्मक इतिहास, पृ. ७० पर उद्धृत।

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चाण्डाली भाषा औा माथुर तथा द्यूतकार ढक्की भाषा का व्यवहार करते हैं।[१]

नाटकों में प्राकृत के प्रयोग से स्पष्ट है कि समाज में अधिकांश लोग दैनिक जीवन में प्राकृत भाषा का प्रयोग करते थे। प्राकृत जन सामान्य की भाषा के रूप में प्रतिष्ठित थी। समाज के प्राय: सभी वर्गों ने प्राकृत भाषा को स्वीकर कर लिया था। इस प्रकार संस्कृत के साथ अपनी घनिष्ठता बढाकर वह जीवन और साहित्य की अभिव्यक्ति का सशक्त एवं सक्षम माध्यम बन चुकी थी। वैयाकरणों द्वारा इसका शब्दानुशासन प्रारम्भ हो चुका था। चण्डकृत प्राकृत लक्षण प्राकृत का सबसे प्राचीन व्याकरण माना जाता है। इसमें प्राकृत सामान्य का विवेचन हुआ है। बाद के वैयाकरणों ने साहित्य में प्रयुक्त होने वाली शौरसेनी, महाराष्ट्री, मागधी, अर्धमागधी और पैशाची का प्रमुख रूप से विवेचन किया है।

प्राकृत भाषा का समग्र विकास :

ई.पू. छठी शताब्दी में बुद्ध और महावीर के धर्मोपदेश के फलस्वरुप प्राकृत साहित्य का प्रादुर्भाव हुआ। इसे लोकाश्रय के साथ-साथ राजाश्रय भी प्राप्त हुए। इस प्रकार प्राकृत साहित्य ई.पू. ६०० में उदित हो ई. ८०० तक निर्वाध गतिशील रहा है। इस काल खण्ड में साहित्य की विभिन्न विधाओं का प्राकृत भाषा में सृजन हुआ, जिसमें आगम, शिलालेख, महाकाव्य, खण्डकाव्य, चरितकाव्य, मुक्तक काव्य, सट्टक एवं कथा प्रमुख हैं। आगम ग्रन्थों पर टीकाएँ भी लिखी गयी हैं।

आगम साहित्य दो प्राकृत भाषाओं में मिलते हैं-अर्धमागधी और शौरसेनी। ग्यारह अंग, बारह उपांग, छ: छेदसूत्र, चार मूलसूत्र, दस प्रकीर्णक और दो चूलिका सूत्रों की भाषा अर्धमागधी है तथा षट्खण्डागम सूत्र और कसायपाहुड की भाषा शौरसेनी। इसके अतिरिक्त सिद्धान्त, कर्म और आचार विषयक अनेक ग्रन्थ शौरसेनी भाषा में निबद्ध हैं। अर्धमागधी आगम साहित्य पर निर्युक्ति, भाष्य, चूर्णि, टीका, विवरण, विवृति, दीपिका, अवचूरि, अवचूर्णी, व्याख्या एवं पञ्जिका रूप में विपुल साहित्य का निर्माण हुआ है। आगम ग्रन्थों में शील, सदाचार, विचार-समन्वय, त्रिभुवन निर्माण, सृष्टित्व, कर्मसंस्कार सम्बन्धी प्रवृत्तियों का निरूपण उपलब्ध होता है। सिद्धान्त साहित्य में जैन धर्म के प्रमुख सिद्धान्त गुण स्थान और मार्गणा तथा कर्म साहित्य में कर्म के स्वरूप और उसके फल देने की प्रक्रिया का निरूपण किया गया है।

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१. तत्रास्मिन्प्रकरणे प्राकृतपाठकेषु सूत्रधारो नटी रदनिका मदनिका वसन्तसेना तन्माता चेटी कर्णपूरकश्चारुदत्तब्राह्मणी शोधनक: श्रेष्ठी-ऐते एकादश शौरसेनीभाषापाठका:। अवन्तिभाषापाठकौ वीरकचन्दनकौ। प्राच्यभाषापाठको विदूषक: संवाहक शकारवसन्तसेना चारुदत्तानां चेटकत्रितयं भिक्षुश्चारुदत्तदारक:- एते षण्मागधीपाठक:। अपभ्रंशपाठकेषु शकारीभाषापाठको राष्ट्रिय:। चाण्डालीभाषापाठकौ चाण्डालौ। ढक्कभाषा पाठकौ माथुरघूतकरौ। - पृथ्वीधर टीका-मृच्छकटिकम् पृ. १-२, निर्णयसागर, सन १९५०.
देखें- प्राकृत भाषा और साहित्य का आलोचनात्मक इतिहास, पृष्ठ ७२-७४

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आचार विषयक साहित्य में अहिंसामूलक व्यवहार को बनाये रखने का उपदेश दिया गया है।

शिलालेखी साहित्य में प्रियदर्शी सम्राट अशोक, खारवेल का हाथीगुफा शिलालेख एवं कक्कुक का घटयाल प्रस्तर लेख प्रमुख है। प्राकृत के प्राचीन स्वरूप की जानकारी के लिए अशोक के शिलालेख अत्यन्त उपयोगी हैं। इनका समय ई.पू. २७०-२५० है। इन शिलालेखों में किसी व्यक्ति विशेष का केवल यशोगान ही निबद्ध नहीं है, बल्कि मानवता के पोषक सिद्धान्त भी अंकित हैं। इतिहास की दृष्टि से इन शिलालेखों का महत्त्व अत्यधिक है।

महाकाव्यों में प्रवरसेन कृत सेतुबन्ध, वाक्पतिराज कृत गउडवहो, कोऊहल कवि कृत लीलावई, आचार्य हेमचन्द्र कृत कुमारवालचरियं उच्च कोटि के महाकाव्य हैं। सेतुबन्धन और रावणवध-रामायण की इन दो घटनाओं के आधार पर सेतुबंध की रचना हुई है। कथात्मक संगठन और घटनात्मक विकास की दृष्टि से यह महाकाव्य अद्वितीय है। गउडवहो में कन्नौज के राज यशोवर्मा द्वारा गौडदेश (मगध) के किसी राजा के वध किये जाने का वर्णन है। लीलावई में प्रतिष्ठान के राजा सातवाहन और सिंहलद्वीप की राजकुमारी लीलावती की प्रेम गाथा अंकित है। हिन्दी के प्रेमाख्यानक काव्यों की शैली का विकास प्राकृत के इसी कोटि के काव्यों से हुआ है। अलंकृति, वस्तु-व्यापार, वर्णन, प्रेम की गम्भीरता, रसों और भाव सौंदर्य की अभिव्यक्ति, उदात्तशैली आदि तत्त्व इसे महाकाव्य की श्रेणी में प्रतिष्ठापित करते हैं। स्वरचित प्राकृत व्याकरण के नियमों को स्पष्ट करने के लिए हेमचन्द्र ने कुमारवालचरियं की रचना की है। इस काव्य का प्राकृत में वही महत्त्व और स्थान है, जो संस्कृत में भट्टिकाव्य का। इसमें अणहिलपुर के राजा कुमारपाल की दैनिक-चर्चा वर्णित है। ऋतु वर्णन, सन्ध्या, उषा, प्रातः एवं युद्ध आदि के दृश्य सजीव हैं। व्याकरण के उदाहरणों को समाविष्ट करने के कारण कृत्रिमता अवश्य है, पर इस कृत्रिमता ने काव्य के सौन्दर्य को अपकर्षित नहीं किया है।

खण्डकाव्यों में रामपाणिवाद कृत कंसवहो एवं उषानिरुद्ध तथा अज्ञातनाम भृङ्गसन्देश के नाम आते हैं। इन खण्ड काव्यों में लोकजीवन, वीरभाव, प्रेमतत्त्व, पौराणिकता और उपदेश का सुन्दर समावेश है।

प्राकृत के **चरित-काव्यों** का मूलस्रोत जैनागम साहित्य है। इनकी कथावस्तु राम, कृष्ण, तीर्थंकर या अन्य महापुरुषों के जीवन तथ्यों को लेकर निबद्ध की गई है। तिलोयपण्णत्ति में चरित काव्यों के प्रचुर उपकरण वर्तमान हैं। कल्पसूत्र एवं जिनभद्र क्षमाश्रमण के विशेषावश्यक भाष्य में चरित-काव्यों के अर्धविकसित रूप उपलब्ध हैं। विमलसूरि का पउमचरिय, वर्धमान सूरि का आदिनाथ चरित, सोमप्रभ का सुमतिनाथ चरित, देवसूरि का पद्मप्रभ स्वामी चरित,

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महादेव का चन्द्रप्रभ–चरित, अजित सिंह का श्रेयांसनाथ चरित, नेमिचन्द्र का अनन्तनाथ चरित, देवचन्द्र का शान्तिनाथ चरित, जिनेश्वर का मल्लिनाथ चरित, श्रीचन्द्र का मुनिसुव्रत चरित एवं नेमिचन्द्र का रयणचूडरायचरित प्रसिद्ध चरितकाव्य है। कुछ ऐसे पौराणिक चरित भी उपलब्ध हैं, जिनमें एक से अधिक व्यक्तियों के जीवन तथ्य संकलित हैं। चरित काव्यों की यह परम्परा संस्कृत और अपभ्रंश भाषाओं में भी वर्तमान है। प्राकृत में कुछ ऐसे भी चरितकाव्य हैं, जिसके नायक न तो पौराणिक पुरुष हैं और न ऐतिहासिक या अर्ध ऐतिहासहिक ही। ऐसा प्रतीत होता है कि लोकजीवन से ख्याति प्राप्त महनीय चरित ग्रहण कर उक्त श्रेणी के चरित काव्यों का प्रणयन किया गया है, यही कारण है कि इस प्रकार के चरित काव्यों मे लोकतत्त्वों का प्राचुर्य है। जीवन का अनेक पक्षों के साथ प्रधानतः धार्मिक जीवन का विश्लेषण भी किया गया है। आख्यानों मे अलंकरण के तत्त्वों का समावेश कर चरितकाव्यों को पूर्ण सरस बनाया है। [१]

प्राकृत भाषा निबद्ध कुछ **चरित काव्य गद्य–पद्य मिश्रित** भी उपलब्ध होते हैं। इनकी शैली चम्पूकाव्य से भिन्न है। ऐसे ग्रन्थों में चउप्पनमहापुरिस चरियं, जंबुचरियं, रयणचूडरायचरियं, सिरिपासनाहचरियं और महावीरचरियं के नाम प्रमुख हैं। चम्पूकाव्य के विकास में इन गद्य–पद्य मिश्रित चरितों का महत्त्वपूर्ण स्थान है।

कुवयलमाला चम्पूकाव्य का एक अनुपम रत्न है, जिसकी भाषा प्राकृत है। इसके रचयिता उद्योतन सूरि हैं। इसमें धर्म, कथा, काव्य और दर्शन का एक साथ समन्वित रूप वर्तमान है। इसमें प्रधान रूप से क्रोध, मान, माया, लोभ और मोह का परिणाम प्रदर्शित किया गया है।

प्राकृत भाषा में **मुक्तक काव्यों** का विकास वस्तुतः आगम साहित्य की उस प्रवचन शैली से हुआ है, जिसमें उपदेश की बात को सरस पद्य में कह दिया जाता था। गाहासतसई, वज्जालग्गं, विषमवाणलीला आदि प्राकृत मुक्तक काव्य के सुन्दर नमूने हैं। इनमें एक ओर धर्म तत्त्वों का विवेचन है तो दूसरी ओर शृंगार तत्त्वों का। प्राकृत के रसेतर मुक्तक काव्यों में वैराग्यशतक, धम्मरसायण, धार्मिक स्तोत्र, भवस्तोत्र आदि अनेक ग्रन्थों का प्रणयन हुआ है। इनमें नैतिक और आचार मूलक तत्त्वों का निरूपण किया गया है।

प्राकृत में नाटकों का स्थान **सट्टक** ने ग्रहण कर लिया है जो शृंगार रस से ओत–प्रोत हैं। कर्पूरमंजरी, चंदलेहा, आनन्द–सुन्दरी, रम्भामंजरी, शृंगारमंजरी के नाम सट्टक साहित्य में उल्लेखनीय हैं। इन सभी सट्टकों में नायक–नायिकाओं का व्यक्तित्व प्रायः एक समान है। ढाँचा एवं रूप–विन्यास में भी कोई अन्तर नहीं है। रस की दृष्टि से ये सट्टक विशेष महत्त्वपूर्ण हैं।

प्राकृत का **कथा साहित्य** अत्यन्त विशाल है जिसमें तरंगवती, वसुदेवहिण्डी, समराइच्चकहा, धूर्त्ताख्यान, निर्वाण लीलावती कथा, नागपंचमीकहा, कहारयणकोस, जिनदत्ताख्यान, सिरिसिरीवालकहा, रयणसेहरनिवकहा, महिवालकहा, पाइअकहासंगहो आदि

१. प्राकृत भाषा और साहित्य का आलोचनात्मक इतिहास, पृ. ३०८–३३६

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महत्त्वपूर्ण कथा ग्रन्थ हैं। डॉ. नेमिचन्द्र शास्त्री के अनुसार इन कथाओं में ऋतुओं, वन, पर्वत, अटवी, उद्यान, जलक्रीडा, सूर्योदय, चन्द्रोदय, सूर्यास्त, नगर, राजा, सैनिकों का युद्ध, भीलों का आक्रमण, मदन-महोत्सव, पुत्रजन्मोत्सव, विवाहोत्सव, स्वयंवर, स्त्रीहरण, जैन साधुओं का उपदेश वर्णन, युद्ध, गीत-नृत्य-वादित्त एवं विभिन्न संस्थाओं के वर्णनों का समावेश है। सामान्य जीवन के भी अनेक चित्र आए हैं। कथाओं के नाटक राजा, मंत्री, सेठ, सार्थवाह और सेनापति आदि ही नहीं हैं, बल्कि सामान्य व्यक्ति भी नायक हैं। लेखकों ने समाज और परिवार के ऐसे सजीव चित्रण प्रस्तुत किए हैं, जिनमें उस युग के समाज का स्पष्ट रूप दिखलाई पडता है। कलहकारिणी सासुओं, दिनरात प्राणपण से घर की सेवा करनेवाली बहुओं, कठोर और क्रूर स्वभाव की गृहिणियों, अतिथि सेवा के लिए सर्वस्व सर्मपण करने वाली नारियों, अहर्निश कठोर श्रम करने वाले गृहपतियों के जीवन चित्र किस व्यक्ति को अपनी ओर आकृष्ट नहीं करते ! मन्त्र चमत्कार और जादू-टोनों की भी कमी नहीं है। मुहूर्त, शकुन, ज्योतिष, निमित्त आदि का भी प्रभाव वर्णित हैं। जनता में अन्धविश्वास और लोकपरम्पराएँ किस प्रकार प्रविष्ट थीं, यह भी प्राकृत कथाओं से स्पष्ट हैं। अभिजात्यवर्ग के व्यक्ति निम्नवर्ग के व्यक्तियों के साथ किस प्रकार का व्यवहार करते थे और निम्नवर्ग के लोगों को कितना सताया जाता था, उन्हें सामाजिक अधिकारों से कितना वंचित किया गया था, आदि सब कुछ इन प्राकृत कथाओं में चित्रित है।[१]

उपर्युक्त ग्रन्थों के अतिरिक्त कतिपय **छन्दशास्त्र, कोषग्रन्थ, ज्योतिष शास्त्र** भी प्राकृत भाषा में उपलब्ध हैं।

निष्कर्ष :

इस प्रकार प्राकृत भाषा में समग्र रूपेण साहित्य लेखन का कार्य ई.पू. छठी शताब्दी से लेकर ई. सन् छठी शताब्दी तक गतिशील रहा है। इसके बाद अपभ्रंश काल का प्रादुर्भाव हुआ। यह अपभ्रंश प्राकृत भाषा का ही उत्तरकालीन विकसित रूप है।

उपर्युक्त विवेचनों से स्पष्ट है कि भाषा परिवर्तनशील है। वह अनुशासित करने पर जन-सामान्य से दूर हो जाती है और जनभाषा से प्रभावित हो रूप परिवर्तन कर लेती है। प्राचीन जनबोली का प्रथम रूप हमें वेद में दृष्टिगोचर होता है। तत्पश्चात् संस्कृत, पालि और प्राकृत साहित्य में। प्रारम्भ में जन-समुदाय का स्वरूप छोटा था। जनसंख्या के साथ-साथ समुदाय का बड़ा होना स्वाभाविक है । समुदाय का क्षेत्र-विस्तार हुआ और क्षेत्रीय आधार पर भाषा में विभिन्न प्रवृत्तियाँ उत्पन्न होने लगी। प्राकृत भाषा-काल में ही हमें भाषा के विभिन्न प्रवृत्तियों के दर्शन होते हैं, जिसे भाषा वैज्ञानिकों ने क्षेत्रीय आधार पर मुख्यत: पाँच भागों में विभक्त कर दिया है- शौरसेनी, मागधी, अर्धमागधी, महाराष्ट्री और पैशाची। अपभ्रंश-काल में इसे और विस्तार

१. प्राकृत भाषा और साहित्य का आलोचनात्मक इतिहास, पृ. 443.

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मिला और वर्तमान में उसी अपभ्रंश से आज हमें व्रज, हिन्दी, मैथिली, मगही, भोजपुरी, बंगला, उड़िया, बुन्देली आदि आधुनिक भारतीय भाषाओं का विकास दृष्टिगोचर होता है।

प्राकृत साहित्य में विभिन्न काल और विभिन्न देशीय ऐतिहासिक, राजनैतिक, आर्थिक, सामाजिक और सांस्कृतिक झलक मिलती है, जिसका भारतीय इतिहास में यथोचित मूल्यांकन होना शेष है। भारतीय चिन्तन का सर्वांगपूर्ण ज्ञान प्राकृत भाषा के ज्ञान के अभाव में अपूर्ण है। इस प्रकार प्राकृत भाषा का महत्त्व संस्कृति, शिक्षा एवं सभ्यता के अध्ययन के लिए आवश्यक है।

इस सम्बन्ध में इसी सम्मेलन के इसी पद से दिनांक २८/१२/१९५७ को माननीय दलसुख मालवाणिया जी द्वारा व्यक्त किये गये उद्‌गार उसकी महत्ता एवं समीचीनता के कारण आज ज्यों का त्यों उल्लेखनीय है। उन्होंने कहा था –"आधुनिक भाषाओं के विकास का अध्ययन बढ रहा है और प्रादेशिक प्रचलित भाषाओं के उपरान्त बोलियों का अध्ययन भी हो रहा है– यह एक अच्छी बात है जिसके कारण प्राकृत भाषा का भाषादृष्टि से अध्ययन अनिवार्य हो गया है। किन्तु खेद के साथ कहना पडता है कि भारतवर्ष के विश्वविद्यालयों की उपेक्षा अभी भी इस ओर बनी हुई है। जबतक प्राकृत भाषा का विधिवत् अध्ययन नहीं होता तब तक आधुनिक प्रादेशिक भाषाओं और बोलियों का अध्ययन भी अधूरा ही रहेगा। आशा है इस ओर विश्वविद्यालय के अधिकारी–वर्ग ध्यान देंगे इस कमी को पूरा करेंगे।"

प्राकृत भाषा के साहित्य का सम्बन्ध प्रायः जैनधर्म – दर्शन से है। यों कहा जाय तो अत्युक्ति नहीं होगी की प्राकृत भाषा के विकास का श्रेय मात्र जैन मतावलम्बियों को ही है। यदि भारत में जैन मतालम्बी न रहे होते तो आज प्राकृत भाषा का स्वरूप शायद ही पता चलता। जैन मतावलम्बियों ने अपने मतों के प्रचार–प्रसार अथवा स्थायित्व प्रदान करने हेतु प्राकृत भाषा को ही माध्यम बनाया। आज जो भी प्राकृत साहित्य उपलब्ध है, वह प्रायः सभी जैनधर्म– दर्शन से सम्बन्धित है। अथवा जैन मतावलम्बियों द्वारा रचित है। छुटपुट ग्रन्थ ही जैनेतर लेखकों के मिलते हैं। उन्हें भी सुरक्षित रखने का श्रेय जैन ग्रन्थ भण्डारों को ही है। अतः प्राकृत भाषा के साथ जैन–धर्म–दर्शन का उल्लेख स्वभाविक ही है। जैन धर्म का स्वरूप निम्नलिखित शीर्षकों में दृष्टव्य है–

धर्म :

धर्म का अर्थ सामान्यतया धारणा करना है। अर्थात् हम जो धारण करते हैं , वही धर्म है। जैनाचार्यों ने भी वस्तु के स्वभाव को ही धर्म माना है। वे कहते हैं –

धम्मो वत्थुसहावो, खमादिभावो य दसविहो धम्मो।
रयणत्तयं च धम्मो, जीवाणं रक्खणं धम्मो ।।

अथवा वस्तु का स्वभाव धर्म है। क्षमा आदि भावों की अपेक्षा से वह दस प्रकार का

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है। रत्नत्रय (सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक् चरित्र) भी धर्म है तथा जीवों की रक्षा करना भी धर्म है।

प्रत्येक के लिए जो उसका निज-गुण है, स्व-स्वभाव है, वही धर्म है। स्व-स्वभाव से भिन्न जो भी होगा, वह उसके लिए धर्म नहीं, अधर्म ही होगा। गीता में भी कहा है- 'स्वधर्मे निधनं श्रेय: परधर्मो भयावह:।[१]

शास्त्रों में धर्म की व्याख्या कर्तव्य अथवा दायित्व रूप में भी की गयी है। मानव-जीवन के उत्थान के लिए जो भी करने योग्य है, वही धर्म है। करने योग्य कार्यों की व्याख्याएँ धर्म के अन्तर्गत की गयी हैं।

धर्म को अंग्रेजी में Religion (रिलीजन) कहा गया है। रिलीजन शब्द री+लीजेर से बना है, जिसका अर्थ है - पुन: जोड़ने वाला। इस प्रकार धर्म योजक तत्त्व भी है, अर्थात् वह जोड़ता है। शास्त्रों में इसी जोड़ने के अर्थ में विवेचन प्राप्त होते हैं। धर्म का सार तत्त्व आचरण है और इसी आचरण की सीमाएँ शास्त्रों में बाँधी गयी हैं। धर्म साधना हेतु अधर्म को त्यागने की बातें की गयी हैं। प्रो. सागरमल जैन जी के शब्दों मे "वह सब धर्म है, जिससे मन की आकुलता समाप्त हो, चाह और चिंता मिटे तथा मन निर्मलता, शांति, स्वभाव और आनंद से भर जावे।"[२] धर्म का अर्थ किसी दिव्य सत्ता, सिद्धान्त या साधना-पद्धति के प्रति हमारी श्रद्धा आस्था या विश्वास भी किया जाता है। आज यही अर्थ ज्यादा रूढ बन गया है।

भारतीय संस्कृति की आत्मा धर्म है। यही कारण है कि यहाँ अनेक धर्म पल्लवित एवं पुष्पित हुए हैं। सबने अपने-अपने ढंग से धर्म की व्याख्या की है। सुप्रसिद्ध लेखक लार्ड मोर्ले ने लिखा है - "आजतक धर्म की लगभग १० हजार परिभाषाएँ हो चुकी हैं, पर उनमें भी जैन, बौद्ध आदि कितने ही धर्म इन व्याख्याओं से बाहर रह जाते हैं।"[३] स्पष्ट है सभी परिभाषाएँ धर्म-सम्प्रदाय की हुई हैं, धर्म की नहीं। आचार्य तुलसी का यह कथन सही है कि सम्प्रदाय अनेक हो सकते हैं, पर उनमें निहित धर्म का सन्देश सबका एक है। किसी भी महापुरुष ने धर्म का प्रारंभ किसी सीमित दायरे में नहीं किया पर उनके भी अनुगामी संख्या के व्यामोह में सम्प्रदाय के घेरे में बन्ध जाते हैं तथा धर्म के स्वरूप को विकृत कर देते हैं। सम्प्रदाय के संदर्भ में उनका कथन है- "मेरी आस्था इस बात में है कि सम्प्रदाय अपने स्थान पर रहे और उसका उपयोग भी है, किन्तु वह सत्य का स्थान न ले। सत्य का माध्यम ही बना रहे, स्वयं सत्य न बने।"[४]

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१. गीता - ३.३५

२. धर्म का मर्म, पृ. १०

३. आचार्य तुलसी की साहित्य संपदा, पृष्ठ ११७ पर उद्धृत।

४. एक बूंद : एक सागर, पृ. १७२३.

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जैन धर्म :

जैनधर्म में दो शब्द हैं – एक जैन तथा दूसरा धर्म। जैन शब्द 'जिन' से बना है। 'जिन' शब्द का अर्थ है, जीतने वाला। इन्द्रियों पर विजय प्राप्त करने वाला 'जिन' कहलाता है। इन्द्रियों पर विजय प्राप्त कर कोई भी व्यक्ति 'जिन' अर्थात् परमात्मा बन सकता है। इन्द्रियों पर विजय प्राप्त करने वाला वीतराग हो सर्वज्ञ बन जाता है। उसे सबका ज्ञान रहता है और उसके राग और द्वेष का मूलोच्छेद हो जाता है। इस अवस्था में वह जो भी उपदेश देता है, वह प्रामाणिक होता है। 'जिन' द्वारा दिया गया उपदेश जैनधर्म कहलाया। दूसरे शब्दों में अपने पौरुष से आत्मा को परमात्मा और सुखी बनाने का मार्ग ही जैनधर्म है।

जैन धर्म के अनुसार प्रत्येक आत्मा में वैसे ही गुण स्वभावत: विद्यमान हैं, जैसे परमात्मा में हैं, किन्तु परमात्मा में वे विकास को प्राप्त होकर पूर्णतया व्यक्त एवं शुद्ध हो चुके हैं और संसारी आत्माओं के वे ही गुण – कर्म बंधनों से बंधे रहने तथा रागद्वेषादि विकारों के कारण अव्यक्त और अशुद्ध बने रहते हैं।

पं. कैलाशचन्द्र जी शास्त्री के शब्दों में जैनधर्म किसी ईश्वर की सत्ता में विश्वास नहीं करता। वह जीवात्मा का सर्वज्ञ हो सकना स्वीकार करता है। अत: जैनधर्म किसी ईश्वर या किसी स्वयंसिद्ध पुस्तक के द्वारा नहीं कहा गया है, बल्कि, मानव के द्वारा उस मानव के द्वारा जो कभी हम ही जैसा अल्पज्ञ और रागद्वेषी था, किन्तु जिसने अपने पौरुष से प्रयत्न करके अपनी अल्पज्ञता और रागद्वेष के कारणों से अपनी आत्मा को मुक्त कर लिया और इस तरह वह सर्वज्ञ और वीतरागी होकर जिन बन गया, कहा गया है। अत: 'जिन' हुए उस मानव के अनुभवों का सार ही जैनधर्म है।[१]

आज के परिवेश में जिस प्रकार शिव को देवता मानने वाले शैव और विष्णु को देवता मानने वाले वैष्णव कहलाते हैं और उनके धर्म को क्रमश: शैवधर्म और वैष्णवधर्म कहते हैं, उसी प्रकार 'जिन' को देवता मानने वाले जैन और उनके धर्म को जैनधर्म कहते हैं।

जैनधर्म की प्राचीनता :

जैनधर्म प्राचीनतम धर्मों में से एक है। जैन–परम्परा में ऋषभदेव को आद्य तीर्थंकर माना गया है तथा उन्हें अयोध्या के राजा के रूप में स्वीकार कर असि, मसि, कृषि, शिल्प, सेवा एवं वाणिज्य रूप छह कलाओं का आविष्कारक या उपदेशक स्वीकार किया गया है। ऋषभ के काल का अनुमान लगाना कठिन है। मोहनजोदड़ो के खंडहरों से प्राप्त योगीश्वर ऋषभ की कायोत्सर्ग–मुद्रा तथा वैदिक वाङ्मय में वातरशना मुनियों, केशी और व्रात्य–क्षत्रियों के उल्लेख आये हैं, जिनसे यह स्पष्ट है कि पुरुषार्थ पर विश्वास करने वाले धर्म के प्रगतिशील व्याख्याता तीर्थंकर प्रागैतिहासिक काल में भी विद्यमान थे।[२]

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१. जैनधर्म, पृ. ६८.

२. तीर्थंकर महावीर और उनकी आचार्य परम्परा, डॉ. नेमिचन्द्र शास्त्री, भाग – १, पृ. ३.

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वेदकालीन आदि तीर्थंकर ऋषभनाथ के पश्चात् जैन पुराण परम्परा में जो अन्य तेईस तीर्थंकरों के नाम या जीवन-वृत्त मिलते हैं, उनमें बहुतों के तुलनात्मक अध्ययन के साधनों का अभाव है। तथापि अंतिम चार तीर्थंकरों की ऐतिहासिक सत्ता के कुछ प्रमाण मिलते हैं। इक्कीसवें तीर्थंकर नेमिनाथ को हिन्दु पुराण में भी राजा जनक का पूर्वज माना गया है। उत्तराध्ययन १-१४ में उनके सम्बन्ध में लिखे गये वाक्य महाजनक जातक और महाभारत के शांति पर्व में भी पाये जाते हैं। बाईसवें तीर्थंकर नेमिनाथ महाभारत के महापुरुष हैं। नेमिनाथ और कृष्ण आपस में चचेरे भाई थे। जैन-पुराणों के अनुसार तेईसवें तीर्थंकर पार्श्वनाथका निर्वाण अन्तिम तीर्थंकर भगवान महावीर के निवार्ण से २५० वर्ष पूर्व अर्थात् ई.पू. ५२७+२५०=७७७ वर्ष में हुआ था। जैन परम्परानुसार महावीर का निर्माण विक्रम काल से ४७० वर्ष पूर्व तथा शक काल से ६०५ वर्षं पाँच मास पूर्व हुआ था, जो सन् ईस्वी से ५२७ वर्ष पूर्व पड़ता है।[१]

जैनधर्म की प्राचीनता के सम्बन्ध में डॉ. सर राधाकृष्णन् का विचार यहाँ उल्लेखनीय है। वे जोर देकर लिखते हैं[२] - ''जैन परम्परा ऋषभदेव से अपने धर्म की उत्पत्ति होने का कथन करती है, जो बहुत सी शताब्दियों पूर्व हुए हैं। इस बात के प्रमाण पाये जाते हैं कि ई.पू. प्रथम शताब्दी में प्रथम तीर्थंकर ऋषभदेव की पूजा होती थी। इसमें कोई सन्देह नहीं है कि जैन धर्म वर्धमान और पार्श्वनाथ से भी पहले प्रचलित था। यजुर्वेद में ऋषभदेव, अजितनाथ और अरिष्टनेमि - इन तीन तीर्थंकारों के नामों का निर्देश है। भागवत पुराण भी इस बात का समर्थन करता है कि ऋषभदेव जैनधर्म के संस्थापक थे।''

जैनधर्म का स्वरूप :

जैनधर्म के प्राचीनतम स्वरूप का तो पता नहीं चलता, किन्तु इतना स्पष्ट है कि ऋषभनाथ की सर्वस्व-त्याग रूप अकिञ्चन मुनिवृत्ति, नमि की निरीहता व नेमिनाथ की अहिंसा को पार्श्वनाथ ने अपने चातुर्याम रूप सामायिक धर्म में व्यवस्थित किया। चातुर्याम का उल्लेख निर्ग्रन्थों के संबंध में पालि ग्रन्थों में भी मिलता है और जैन आगमों में भी। किन्तु इनमें चार याम क्या थे, इसके संबंध में मतभेद पाया जाता है। जैन आगमानुसार पार्श्वनाथ के चार याम इस प्रकार थे - १) सर्वप्राणातिक्रम से विरमण, २) सर्वमृषावाद से विरमण, ३) सर्वअदत्तादान से विरमण, ४) सर्व बहिस्थादान से विरमण। पार्श्वनाथ का चातुर्यामरूप सामायिक धर्म महावीर से

१. भारतीय संस्कृति में जैनधर्म का योगदान - डॉ. हीरालाल जैन, पृ. १९-२५.

२. There is evidence to show that so for back as the first century B.C. there were people who were worshipping Rishabdeva, the first Tirthankara. There is not doubt that Jainism prevailed even before Vardhamana or Parsvanath. The yajurveda mention the names of three tirthankars- Rsihabha, Ajitanatha and Aristanemi. The Bhagavata Puran endorses the view that Rishabha was the founder of Jainism. - Indian Philolsophy. Vol. 1, p. 287.

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पूर्व ही सुप्रचलित था, यह दिगंबर., श्वेतांबर. परम्परा के अतिरिक्त बौद्ध पालि साहित्य गत उल्लेखों से भलीभाँति सिद्ध हो जाता है। मूलाचार (७,३६-३८) में स्पष्ट उल्लेख है कि महावीर से पूर्व के तीर्थंकरों ने सामायिक संयम का उपदेश दिया था, तथा केवल अपराध होने पर ही प्रतिक्रमण करना आवश्यक बतलाया था। किन्तु महावीर ने सामायिक धर्म के स्थान पर छेदोपस्थापना संयम निर्धारित किया और प्रतिक्रमण नियम से करने का उपदेश दिया (मू. १२९-१३३)। ठीक यही बात भगवती (२०,८,६७५; २५,७,७८५,) उत्तराध्ययन आदि आगमों में तथा तत्त्वार्थसूत्र (९,१८) की सिद्धसेनीय टीका में पाई जाती है। बौद्ध ग्रन्थ अंगुत्तर निकाय चतुक्कनिपात (वग्ग ५) और उसकी अट्ठकथा में उल्लेख है कि गौतम बुद्ध का चाचा 'बप्प शाक्य' निर्ग्रन्थ श्रावक था। पार्श्वापत्यों तथा निर्ग्रन्थ श्रावकों के इसी प्रकार के और भी अनेक उल्लेख मिलते हैं, जिनसे निर्ग्रन्थ धर्म की सत्ता बुद्ध से पूर्व भली भाँति सिद्ध हो जाती है।[१]

उपर्युक्त उल्लेख से स्पष्ट है कि भगवान् महावीर ने पूर्वागत चातुर्याम धर्म में अहिंसा को जोड़ दिया और जैनधर्म अहिंसा प्रधान धर्म बन गया। उन्होंने समस्त आचरण अहिंसा को केन्द्रबिन्दु में रखकर निर्धारित किया। आचरण ही किसी धर्म का व्यक्त रूप होता है। जैनधर्म में निरूपित आचरण को देखें तो वे स्पष्टत: दो भागों में बंटे दिखाई पड़ते हैं- एक तो श्रावक अर्थात् गृहस्थ धर्म और दूसरे को मुनिधर्म कहा गया है। डॉ. हीरालाल जैन, डॉ. मोहनलाल मेहता, पं. कैलाशचन्द्र शास्त्री आदि जैन धर्म - दर्शन के मनीषियों ने जैनागमों का अध्ययन कर गृहस्थ एवं मुनिधर्म का विस्तृत विवेचन अपने ग्रन्थों में प्रस्तुत किया है। यहाँ उनका संक्षिप्त आलोकन सामायिक होगा।

श्रावक धर्म :

जैन संघ के चार अंगों - मुनि, आर्यिका, श्रावक और श्राविका में श्रावक और श्राविका का बड़ा महत्तपूर्ण स्थान है। उनके बिना मुनिका निर्वहन संभव ही नहीं है। जैन श्रावक का आचार एक प्रकार से मुनि-आचार का नींव रूप है, उसी के ऊपर आगे चलकर मुनि-आचार का भव्य प्रासाद खड़ा होता है। जैनशास्त्रों में श्रावक को व्रतधारी गृहस्थ, उपासक, अणुव्रती, देशविरत, सागार आदि नामों से भी जाना जाता है। श्रावकाचार से सम्बन्धित ग्रन्थों अथवा प्रकरणों में उपासक-धर्म का प्रतिपादन तीन प्रकार से किया गया है: १) बारह व्रतों के आधार पर, २) ग्यारह प्रतिमाओं के आधार पर ३) पक्ष, चर्या अथवा निष्ठा एवं साधन के आधार पर। उपासकदशांग, तत्त्वार्थसूत्र, रत्नकरण्डक-श्रावकचार आदि में संलेखनासहित बारह व्रतों के आधार पर श्रावक धर्म का प्रतिपादन किया गया है। आचार्य कुन्दकुन्द ने चारित्रप्राभृत में, स्वामी कार्तिकेय ने अनुप्रेक्षा में एवं आचार्य वसुनन्दि ने वसुनन्दिश्रावकाचार में

१. भारतीय संस्कृति में जैनधर्म का योगदान, पृ. २१.

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ग्यारह प्रतिमाओं के आधार पर श्रावक-धर्म का प्ररूपण किया है। पंडित आशाधर ने सागारधर्मामृत में पक्ष, निष्ठा एवं साधन के आधार पर श्रावक-धर्म का विवेचन किया है। इस पद्धति के बीज आचार्य जिनसेन के आदिपुराण (पर्व ३९) में पाए जाते हैं। इसमें सावद्य क्रिया अर्थात् हिंसा की शुद्धि के तीन प्रकार बताये गये हैं : पक्ष, चर्या और साधन। निर्ग्रन्थ देव, निर्ग्रन्थ गुरु तथा निर्ग्रन्थ धर्म को ही मानना पक्ष है। ऐसा पक्ष रखने वाले गृहस्थ को पाक्षिक श्रावक कहते हैं। ऐसे श्रावक की आत्मा में मैत्री प्रमोद, करुणा व माध्यस्थ्यवृत्ति होती है। जीवहिंसा न करते हुए न्यायपूर्वक आजीविका का उपार्जन करना तथा श्रावक के बारह व्रतों एवं ग्यारह प्रतिमाओं का पालन करना चर्या अथवा निष्ठा है। इस प्रकार की चर्या का आचरण करने वाले गृहस्थ को नैष्ठिक श्रावक कहते हैं। जीवन के अन्त में आहारादि का सर्वथा त्याग करना साधन है। इस प्रकार के साधन को अपनाते हुए ध्यानशुद्धिपूर्वक आत्मशोधन करने वाले गृहस्थ को साधक श्रावक कहते हैं।[१]

बारह व्रत : श्रावक के बारह व्रतों में से प्रथम पाँच अणुव्रत, बाद के तीन गुणव्रत एवं अन्तिम चार शिक्षाव्रत कहलाते हैं। यद्यपि श्वेताम्बर व दिगम्बर ग्रन्थों में गुणव्रतों एवं शिक्षाव्रतों के नामों व गणनाक्रम में परस्पर एवं आन्तरिक दोनों प्रकार के मतभेद हैं तथापि यह कहा जा सकता है कि दिशापरिमाण, भोगोपभोग-परिमाण एवं अनर्थदण्डविरमणरूप गुणव्रत तथा सामायिक, देशावकाशिक, पौषधोपवास एवं अतिथिसंविभागरूप शिक्षाव्रत साधारणतया अभीष्ट एवं उपयुक्त हैं।[२]

पाँच अणुव्रत : महाव्रतों की अपेक्षा लघु होने के कारण श्रावक व्रत को अणुव्रत की संज्ञा दी गयी है। अणुव्रतों को श्रावक का मूलधर्म भी कहा जाता है। पाँच अणुव्रतों के नाम हैं - अहिंसा, अमृषा, अस्तेय, अमैथुन और अपरिग्रह। इसका अर्थ है हिंसा मत करो, झूठ मत बोलो, चोरी मत करो, व्यभिचार मत करो और परिग्रह मत रखो। इन्हें क्रमशः स्थूल प्राणातिपात -विरमण, स्थूल मृषावाद-विमरण, स्थूल अदत्तादान-विरमण, स्वदार-संतोष, इच्छा-परिमाण भी कहा जाता है।

अहिंसाअणुव्रत : हिंसा के चार भेद बताये गये हैं - आरम्भी, उद्योगी, विरोधी और संकल्पी। चलने - फिरने से लेकर झाड़ने-बुहारने तथा चुल्हा-चक्की आदि गृहस्थी संबंधी क्रियाओं में होनेवाली हिंसा आरम्भी कहलाती है। कृषि, दुकानदारी, व्यापार, वाणिज्य, उद्योग-धन्धे आदि में होनेवाली हिंसा उद्योगी हिंसा है। अपने स्वजनों व परिजनों के, तथा धर्म, देश व समाज

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१. जैन धर्म-दर्शन - डॉ. मोहनलाल मेहता, पृ. ५३२-५३३.

२. वही, पृ. ५३३-४३

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की रक्षा के निमित्त जो हिंसा अपरिहार्य हो वह विरोधी हिंसा है; एवं विनोद मात्र के लिए, बैर का बदला चुकाने के लिए, अपना पौरुष दिखाने के लिए, अथवा अन्य किसी कुत्सित स्वार्थ भाव से जान-बुझकर जो हिंसा की जाती है, वह संकल्पी हिंसा है। इन चार प्रकार की हिंसाओं में से गृहस्थ, व्रतरूप से तो केवल संकल्पी हिंसा का ही त्यागी हो सकता है। शेष तीन प्रकार की हिंसाओं में उसे स्वयं अपनी परिस्थिती और विवेकानुसार संयम रखने का उपदेश दिया गया है।[१]

सत्याणुव्रत : सत्याणुव्रत की मूल भावना आत्म-परिणामों की शुद्धि तथा स्व व परकीय पीड़ा व अहित रूप हिंसा का निवारण ही है। इसके पालन में गृहस्थ के अणुव्रत की सीमा यह है की यदि स्नेह या मोहवश तथा स्व-पर-रक्षा निमित्त असत्य भाषण करने का अवसर आ जाय, तो वह उससे विशेष पाप का भागी नहीं होता, क्योंकि उसकी भावना मूलत: दूषित नहीं है; और पाप-पुण्य विचार में द्रव्यक्रिया से भावक्रिया का महत्त्व अधिक है। सत्यव्रत के परिपालन के लिए जिन पाँच भावनाओं का विधान कया गया है वे हैं - क्रोध, लोभ, भीरुता और हंसी-मजाक इन चार का परित्याग, तथा भाषण में औचित्य रखने का अभ्यास।[२]

अस्तेयाणुव्रत : इसे सामान्य भाषा में चोरी न करना कहते हैं। श्रावक के लिए ऐसी चोरी का त्याग अनिवार्य है जिसके करने से राजदण्ड भोगना पडे, समाज में अविश्वास उत्पन्न हो, प्रामाणिकता नष्ट हो, प्रतिष्ठा को धक्का लगे। इस प्रकार चोरी का त्याग, जैन आचार शास्त्र में अस्तेयाणुव्रत के नाम से प्रसिद्ध है।

ब्रह्मचर्याणुव्रत : अपनी भार्या अथवा अपने पति के सिवाय शेष समस्त स्त्रियों अथवा पुरुषों के मैथुन सेवन का मन, वचन और कायापूर्वक त्याग करना ब्रह्मचर्याणुव्रत कहलाता है।

अपरिग्रहाणुव्रत : स्त्री, पुत्र, घर, सोना आदि वस्तुओं में 'ये मेरी हैं' इस तरह का जो ममत्व रहता है, उस ममत्व परिणाम को परिग्रह कहते हैं। और ममत्व को घटाकर उन वस्तुओं के घटाने को अपरिग्रहाणुव्रत कहते हैं।

तीन गुणव्रत : उक्त पाँच मूलव्रतों के अतिरिक्त गृहस्थ के लिए कुछ अन्य ऐसे व्रतों का विधान भी किया गया है कि जिनसे उसकी तृष्णा संचयवृत्ति का नियंत्रण हो, इन्द्रिय-लिप्सा का दमन हो, और दानशीलता जागृत हो। उसे चारों दिशाओं में गमनागमन, आयात-निर्यातादि की सीमा बाँध लेनी चाहिये - यह दिग्व्रत कह गया है। अल्पकाल मर्यादा सहित बाँधकर अपना

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१. भारतीय संस्कृति में जैन धर्म का योगदान, पृष्ठ २५७-२५८.

२. भारतीय संस्कृति में जैन धर्म का योगदान, पृष्ठ २५८-२५९.

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व्यापार चलाना चाहिये, यह उसका देशव्रत होगा। पापात्मक चिन्तन एवं उपदेश तथा दूसरों को अस्त्र-शस्त्र, विष, बन्धन आदि ऐसी वस्तुओं का दान, जिनका वह स्वयं उपयोग नहीं करना चाहता, अनर्थ दण्ड कहा गया है, जिनका गृहस्थ को त्याग करना चाहिये। इन तीन व्रतों के अभ्यास से मूलव्रतों के गुणों की वृद्धि होती है; और इसीलिये इन्हें गुणव्रत कहा गया है।[१]

चार शिक्षाव्रत : शिक्षा का अर्थ अभ्यास। जिस प्रकार विद्यार्थी पुनः पुनः विद्या का अभ्यास करता है उसी प्रकार श्रावक को कुछ व्रतों का पुनः पुनः अभ्यास करना पड़ता है। इसी अभ्यास के कारण इन व्रतों को शिक्षाव्रत कहा गया है। अणुव्रत एवं गुणव्रत एक ही बार ग्रहण किया जाते हैं जबकि शिक्षाव्रत बार-बार ग्रहण किया जाते हैं। दूसरे शब्दों में, अणुव्रत एवं गुणव्रत जीवनभर के लिए होते हैं जबकि शिक्षाव्रत अमुक समय के लिए ही होते हैं। शिक्षाव्रत चार हैं - १) सामायिक व्रत २) पौषधोपवास व्रत ३) भोगोपभोगपरिमाण व्रत, ४) अतिथि-संविभाग व्रत। सामायिक का अर्थ है - समता भाव का अह्वान। खान-पान व गृह-व्यापारादि का त्याग कर देव-वन्दन पूजन तथा जप व शास्त्र-स्वाध्याय आदि धार्मिक क्रियाओं में ही दिन व्यतीत करना प्रोषधोपवास कहलाता है। प्रतिदिन के आहार में से विशेष प्रकार खट्टे-मीठे रसों का, फल-अन्नादि वस्तुओं का तथा वस्त्राभूषण शयनासन व वाहनादि के उपयोग का त्याग करना व सीमा बाँधना भोगोपभोग-परिमाण व्रत है। अपने गृह पर आये हुए मुनि आदि साधुजनों को सत्कार पूर्वक आहार औषधि आदि दान देना अतिथिसंविभाग व्रत है।

सल्लेखना :

महान संकट, दुर्भिक्ष, असाध्य रोग, वृद्धत्व की अवस्था में जब साधक को यह प्रतीत हो कि वह उस विपत्ति से बच नहीं सकता, तब से कराह-कराह कर व्याकुलता पूर्वक मरने की अपेक्षा यह श्रेयस्कर है कि वह क्रमशः अपना आहारपान इस विधि से घटाता जावे जिससे उसके चित्त में क्लेश व व्याकुलता उत्पन्न न हो, और वह शान्तभाव से अपने शरीर का त्याग कर सके।[२] सल्लेखनापूर्वक होने वाली मृत्यु को जैन आचार-शास्त्र में समाधिमरण और पण्डितमरण कहा गया है। इसे संथारा भी कहा जाता है। समाधिमरण अथवा पण्डितमरण का अर्थ होता है- स्वस्थ चित्तपूर्वक और विवेकयुक्त प्राप्त होने वाली मृत्यु।

श्रावक की ग्यारह प्रतिमाएँ :

पूर्वोक्त गृहस्थ धर्म के व्रतों पर ध्यान देने से यह स्पष्ट दिखाई देगा कि वह धर्म सब व्यक्तियों के लिए, सबकाल में, पूर्णतः पालन करना सम्भव नहीं है। इसीलिये परिस्थितियों,

१. भारतीय संस्कृति में जैन धर्म का योगदान, पृ.२६१-२६२.

२. भारतीय संस्कृति में जैन धर्म का योगदान, पृ.262-263

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सुविधाओं तथा व्यक्ति की शारीरिक व मानसिक वृत्तियों के अनुसार श्रावक धर्म के ग्यारह दर्जे नियत किये गये हैं जिन्हे श्रावक की ग्यारह प्रतिमाएँ कहते हैं।

प्रतिमा का अर्थ है प्रतिज्ञाविशेष, नियमविशेष, व्रतविशेष, तपविशेष अथवा अभिग्रहविशेष। डॉ. मोहनलाल मेहता के शब्दों में प्रतिमाएँ तप:साधना की क्रमश: बढती हुई अवस्थाएँ हैं अत: उत्तर-उत्तर प्रतिमाओं में पूर्व-पूर्व प्रतिमाओं के गुण स्वत:समाविष्ट होते जाते हैं। जब श्रावक ग्यारहवीं अर्थात् अन्तिम प्रतिमा की आराधना करता है तब उसमें प्रारम्भ से लेकर अन्त तक की समस्त प्रतिमाओं के गुण रहते हैं। उसके बाद अपनी शक्ति के अनुसार चाहे वह मुनिधर्म की दीक्षा ग्रहण कर सकता है, चाहे उसी प्रतिमा को धारण किये रह सकता है।[१]

मुनिधर्म :

मुनि के अट्ठाईस मूलगुण बताये गये हैं। ये अट्ठाईस मूल गुण हैं – पाँच महाव्रतों का पूरी तरह से पालन करना, ईर्या, भाषा, एषणा, अदान निक्षेप, प्रतिस्थापन, रूप समितियों का पालन, पाँच इन्द्रिय निग्रह, समता, स्तुति, वंदना, प्रतिक्रमण, प्रत्याख्यान और विसर्ग भाव इन छ: आवश्यक क्रियाओं का अनिवार्य रूप से निष्कासन तथा सात विशेष साधनाएँ-केश लौंच, अचेलक वृत्ति, स्नान त्याग, दन्तधावन त्याग, क्षितिशयन, स्थिति भोजन, तथा मध्याह्न काल में केवल एक बार भोजन करना।

उपर्युक्त नियमों को साधने हेतु तथा स्वर्ग-मार्ग से च्युत न होने के लिए बाइस परीषहों और विजय प्राप्त करने का आदेश दिया गया है। क्षुधा, तृषा, शीत, उष्ण, डांस-मच्छर, नग्नता, क्लेश, अरति, स्त्री-चर्या, निषद्या, शय्या, आक्रोश, वध, याचना, अलाभ, रोग, तृणस्पर्श, मल, सत्कार, पुरस्कार, प्रज्ञा, अज्ञान और अदर्शन ये परीषह के बाईस प्रकार बताये गये हैं। इन परीषहों पर जय प्राप्त करना मुनियों की विशेष साधनाएँ बताई गयी हैं जिनके द्वारा वह अपने को पूर्ण इन्द्रिय-विजयी और योगी बना देता है।

उपर्युक्त बाईस परीषहों में मन को उभाड़कर विचलित करके, रागद्वेष रूप दुर्भावों से दूषित करने वाली जो मानसिक अवस्थाएँ हैं उनके उपशमन के लिए दस धर्मों और बारह अनुप्रेक्षाओं (भावनाओं) का निरूपण किया गया है।

दस धर्म : धर्मों के द्वारा मन के कषायों को जीतने के लिए उनके विरोधी गुणों का अभ्यास कराया जाता है। ये दस धर्म हैं – उत्तम क्षमा, मार्दव, आर्जव, शौच, सत्य, संयम, तप, त्याग, आकिंचन्य और ब्रह्मचर्य। इन धर्मों की व्याख्या की विशेषता यह है कि उनमें कषायों और पापों के अभाव मात्र पर नहीं, किन्तु उनके उपशामक विधानात्मक क्षमादि गुणों पर जोर दिया गया

१. जैनधर्मदर्शन, पृ. ५६४.

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है। चार कषायों के उपशामक प्रथम चार धर्म हैं, तथा हिंसा, असत्य, चौर्य, अब्रह्म व परिग्रह के उपशामक क्रमशः संयम, सत्य, त्याग, ब्रह्मचर्य और अकिंचन धर्म हैं। इन नौ के अतिरिक्त तप का विधान मुनिचर्या को विशेष रूप से गृहस्थ धर्म से आगे बढाने वाला है।

बारह अनुप्रेक्षाएँ : अनुप्रेक्षाओं से तत्त्व-चिन्तन के द्वारा सांसारिक वृत्तियों से अनासक्ति उत्पन्न हो, वैराग्य की साधना में विशेष प्रवृत्ति आ जाती है। अनासक्ति योग के अभ्यास के लिए जो बारह अनुप्रेक्षाएँ या भावनाएँ बतलाई गई हैं, वे हैं - अनित्य, अशरण, संसार, एकत्व, अन्यत्व, अशुचित्व, आस्रव, संवर, निर्जरा, लोक, बोधिदुर्लभ और धर्म। इन बारह अनुप्रेक्षाओं से धार्मिक प्रवृति में दृढ़ता तथा स्थिरता आती है।

तप : समस्त व्रतों आदि की साधना कर्मास्रव के निरोध रूप संवर व बंधे हुए कर्मों के क्षय रूप निर्जरा कराने वाली है। कर्म-निर्जरा के लिए विशेष रूप से उपयोगी तप साधना मानी गई है, जिसके मुख्य दो भेद हैं - बाह्य और आभ्यन्तर। अनशन, अवमौदर्य, वृत्ति-परिसंख्यान, रस-परित्याग, विविक्त-शय्यासन एवं काय क्लेश, ये बाह्य तप के छह प्रकार हैं। आभ्यन्तर तप के छह भेद हैं-प्रायश्चित, विनय, वैयावृत्य, स्वाध्याय, व्युत्सर्ग और ध्यान।

गुण स्थान : जैन सिद्धान्त में संसार के सब जीवों को परिणामोंकी दृष्टि से चौदह स्थानों में विभाजित किया है। उन स्थानों को गुण स्थान कहते हैं। गुण या स्वभाव पाँच प्रकार के होते हैं - औदयिक, औपशमिक, क्षायिक, क्षयोपशमिक, और पारिणामिक। जो गुण कर्मों के उदय से उत्पन्न होता है उसे औदयिक कहते हैं। जो गुण कर्मों के उपक्षम-अनुदय से होता है औपशमिक कहते हैं। जो गुण कर्मों के क्षय-विनाश से प्रकट होता है उसे क्षायिक कहते हैं और जो गुण कर्मों के उदय, उपशम, क्षय और क्षयोपशम के बिना स्वभाव से ही होता है उसे पारिणामिक कहते हैं चूँकि जीव इन गुणवाला होता है इसलिए आत्मा को भी गुणनाम से कहा जाता है और उसके स्थान गुण स्थान कहे जाते हैं वे चौदह हैं - मिथ्यादृष्टि, सासादन, सम्यग्दृष्टि, सम्यग् मिथ्यादृष्टि, असंयतसम्यग्दृष्टि, संयतासंयत, प्रमत्तसयंत, अप्रमत्तसयंत, अपूर्वकरण, अनिवृत्तिबादरसाम्पराय, सूक्ष्मसाम्पराय, उपशान्तकषाय, वीतराग छद्मस्थ, क्षीणकषाय वीतराग छद्म, सयोग केवली और अयोग केवली। चूँकि ये गुण स्थान आत्मा के गुणों के विकास को लेकर माने गये हैं इसलिए एक दृष्टि से ये आध्यात्मिक उत्थान और पतन के चार्ट जैसे हैं। इन्हें हम आत्मा की भूमिकाएँ भी कह सकते हैं।[१]

इस प्रकार आदि से अन्त तक जैनधर्म के सिद्धान्तों में निवृत्ति मार्ग का प्रधान स्थान है, जिसके माध्यम से व्यक्ति जगत की नाना प्रकार की व्याधियों और तृष्णाओं से विमुक्त हो जाता

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१. जैनधर्म - पं. कैलाशचन्द्र शास्त्री - पृष्ठ २३६-२३७.

२. उत्तराध्ययन, १३.६.१७, १४.१३, १३.२६, जैनसूत्र - २.३०१-४.

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है। प्रवृत्ति मार्ग में लिप्त व्यक्ति सुख और समृद्धि के लिए सर्वथा भोग और तृष्णा में व्यस्त रहता है। जैन धर्म के अनुसार प्रवृत्ति का त्याग करके निवृत्ति का अनुपालन ही वास्तविक और स्थायी सुख का मूल है।[२]

जैनधर्म का आचार, तत्त्व, मन और आत्मा की शुद्धि पर विशेष बल देता है। इसिलिए ब्राह्मण धर्म के यज्ञ और कर्मकाण्ड का इस धर्म में विरोध है। बाह्य शुद्धि के स्थान पर अंत: शुद्धि पर अधिक बल दिया गया है तथा सच्चरित्रता और सदाचरण उसके प्रधान आधार माने गए हैं। कर्म को महत्ता प्रदान करते हुए कर्महीन जन्मना ब्राह्मण को निन्द्य एवं निम्न स्वीकार किया गया है। कर्म से ही कोई उच्च और नीचा होता है। सत्कर्म का पालन करने वाला व्यक्ति ही उच्च है चाहे वह जन्म से न्यूनतम वर्ग का क्यों न हो।[३]

जैन धर्म की भित्ति जिस दर्शन की नींव पर खड़ी है उसे जैन दर्शन कहते हैं। आगे हम शास्त्रोक्त जैन दर्शन पर विचार प्रस्तुत करेंगे।

जैन दर्शन :

विश्व के मूल में जीव और अजीव ये दो तत्त्व मुख्य हैं। इनका परस्पर सम्पर्क पाया जाता है, और इस सम्पर्क के द्वारा ऐसे बन्धनों या शक्तियों का निर्माण होता है, जिनके कारण जीव को नाना प्रकार की दशाओं का अनुभव होता है। यदि यह सम्पर्क की धारा रोक दी जाए, और उत्पन्न हुए बन्धनों को जर्जरित या विनष्ट कर दिया जाए तो जीव अपनी शुद्ध, बुद्ध व मुक्त अवस्था को प्राप्त हो सकता है। ये ही जैन दर्शन के सात तत्त्व हैं, जिनके नाम हैं – जीव, अजीव, आश्रव, बंध, संवर, निर्जरा और मोक्ष। जीव और अजीव इन दो प्रकार के तत्त्वों का निरूपण जैन तत्त्वज्ञान का विषय है। आश्रव और बंध का विवेचन जैन कर्म-सिद्धांत में आता है, और वही उसका मनोविज्ञान – शास्त्र है। संवर और निर्जरा चरित्र विषयक है, और यही जैन धर्म गत आचार-शास्त्र कहा जा सकता है, तथा मोक्ष जैन-धर्मानुसार जीवन की वह सर्वोत्कृष्ट अवस्था है जिसे प्राप्त करना समस्त धार्मिक क्रिया व आचरण का अन्तिम ध्येय है।[४] यहाँ जैन दर्शन के प्रमुख सिद्धान्तों का अवलोकन निम्नलिखित शीर्षकों में दृष्टव्य है।

तत्त्व :

जैन दर्शन में तत्त्व के लिए सत्, अर्थ, द्रव्य पदार्थ, तत्त्वार्थ- इन सभी शब्दों का प्रयोग हुआ है। उमास्वाति ने द्रव्य और सत् में अभेद करते हुए लिखा है- सत् द्रव्यलक्षणम्।[५]

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३. डॉ. जटाशंकर मिश्र, प्राचीन भारत का सामाजिक इतिहास, बिहार ग्रन्थ अकादमी, पटना, पृष्ठ – ८९५

४. भारतीय संस्कृति में जैन धर्म का योगदान – पृष्ठ – २१५.

५. तत्त्वार्थसूत्र – ५/२९.

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सर्वार्थसिद्धि और श्लोकवार्तिक में यह सूत्र स्वतंत्र रूप से उपलब्ध होता है किन्तु राजवार्तिक में यह बात उत्थान में ही कही गई है। तत्त्वार्थभाष्य में उपर्युक्त सूत्र भावरूप से लिखा गया है। कुछ भी हो, उमास्वाति के अनुसार द्रव्य का लक्षण सत् है, जो सत् है वही द्रव्य है। तत्त्वार्थसूत्रकार के अनुसार सत् उत्पाद, व्यय और ध्रौव्य युक्त है [१] तथा गुण और पर्याय वाला द्रव्य है।[२] आचार्य कुन्दकुन्द के अनुसार जो अपरित्यक्त स्वभाव वाला है, उत्पाद, व्यय और ध्रौव्य युक्त है, गुण और पर्याय युक्त है वही द्रव्य है।[३] सत्ता का लक्षण बताते हुए अन्यत्र भी उन्होंने ऐसा ही कहा है। अनुयोगद्वार सूत्र में तत्त्व का समान लक्षण द्रव्य माना गया है।[४] तत्त्व सात माने गये हैं जिनका विवेचन निम्न प्रकार हुआ है।

जीव :

तत्त्वार्थसूत्र में जीव का मुख्य लक्षण उपयोग माना गया है।[१] द्रव्यसंग्रह में उसके अनेक गुणों का वर्णन है। उसमें कर्तृत्व शक्ति और उपभोग का सामर्थ है। वह अमूर्त है, वह जिस शरीर में रहता है उसके समस्त अंग-प्रत्यंगों को व्याप्त किये रहता है-

जीवो उवओगमओ अमुत्ति-कत्ता-सदेह-परिमाणो।
भोत्ता संसरत्थो मुत्तो सो विस्ससोड्ढगई॥

(द्रव्यसंग्रह गाथा - २)

वादिदेव सूरि ने भी अपनी रचना प्रमाणनयतत्त्वालोक में आत्मा के स्वरूप का विवेचन करते हुए लिखा है कि आत्मा प्रत्यक्षादि प्रमाणों से सिद्ध है, वह चैतन्य स्वरूप है, परिणामी है, कर्त्ता है, साक्षात् भोक्ता है, स्वदेह परिमाण है, प्रत्येक शरीर में भिन्न है, पौद्गलिक कर्मों से युक्त है।[२] इस विवेचन में जैन दर्शन सम्मत आत्मा का पूर्ण स्वरूप आ गया है। जैन दर्शन में संसारवर्ती अनन्त जीवों को दो भागों में विभाजित किया गया है- साधारण और प्रत्येक। प्रत्येक जीव वे हैं, जो एक-एक शरीर में एक-एक रहते हैं, और वे इन्द्रियों के भेदानुसार पाँच प्रकार के हैं - एकेन्द्रिय जीव वे हैं जिनके एक मात्र स्पर्शेन्द्रिय होती है। इनके पाँच भेद हैं - पृथ्वीकाय, जलकाय, अग्निकाय, वायुकाय और वनस्पतिकाय। स्पर्श और रसना जिन जीवों के होते हैं, वे द्वीन्द्रिय हैं, जैसे लट आदि। इसी प्रकार चींटी वर्ग के स्पर्श, रसना और घ्राण युक्त प्राणी त्रीन्द्रिय, भ्रमरवर्ग के नेत्र सहित चतुरिन्द्रय, एवं शेष पशु, पक्षी एवं मनुष्य वर्गोंके श्रोत्रेन्द्रिय सहित जीव पंचेन्द्रिय कहलाते हैं। एकेन्द्रिय जीवों को स्थावर और द्वीन्द्रियादि इतर सब जीवों को त्रस संज्ञा दी गई है। इन एक-एक शरीरधारी वृक्षादि समस्त प्राणियों के शरीरों में ऐसे साधारण जीवों की सत्ता मानी गई है, जिनकी आहार, श्वासोच्छ्वास आदि जीव क्रियाएँ

१. तत्त्वार्थसूत्र - २, ८.
२. प्रमाणनयतत्त्वालोक - ७/५५ - ५६.
३. भारतीय संस्कृति में जैन धर्म का योगदान, पृष्ठ - २१८.

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सामान्य अर्थात् एक साथ होती हैं। उनके इस सामान्य शरीर को निगोद कहते हैं, और प्रत्येक निगोद में एक साथ जीने व मरने वाले जीवों की संख्या अनन्त मानी गई है।[३]

अजीव :

जिन द्रव्यों में चैतन्य नहीं पाया जाता है वे अजीव द्रव्य कहे जाते हैं। जिसमें उपयोग न हो वह तत्त्व अजीव है। अ+जीव अर्थात् जो जीव नहीं है वह अजीव है। अजीव के निम्नलिखित पाँच प्रकार हैं–

१. पुद्‌गल – जो टूटे–फूटे, बने और बिगडे सब पुद्‌गल द्रव्य है। मोटे तौर पर हम जो कुछ देखते हैं, छूते हैं, सूंघते हैं, खाते हैं और सुनते हैं यह सब पुद्‌गल द्रव्य हैं –

सद्दो बंधो सुहुमो थूलो संठाणभेदतमछाया।
उज्जोदादवसहिया पुग्गलदव्वस्स पज्जाया।।

द्रव्यसंग्रह – १६

जितने भी मूर्तिमान् पदार्थ विश्व में दिखाई देते हैं, वे सब पुद्‌गल द्रव्य के ही नाना रूप हैं। पृथ्वी, जल, अग्नि और वायु – ये चारों तत्त्व, तथा वृक्षों, पशु–पक्षी आदि जीवों व मनुष्यों के शरीर, ये सब पुद्‌गल के ही रूप हैं। पुद्‌गल का सूक्ष्मतम रूप परमाणु है, जो अत्यन्त लघु होने के कारण इन्दिय–ग्राह्य नहीं होता। अनेक परमाणुओं के संयोग से उनमें परिमाण उत्पन्न होता है, और उनमें स्पर्श, रस, गंध व वर्ण – ये चार गुण प्रकट होते हैं, तभी वह पुद्‌गल–स्कन्ध (समूह) इन्द्रिय–ग्राह्य होता है। शब्द, बंध, सूक्ष्मता, स्थूलता, संस्थान, अन्धकार, छाया व प्रकाश ये सब पुद्‌गल द्रव्य के ही विकार माने गये हैं। पुद्‌गलों का स्थूलतम रूप महान् पर्वतों व पृथिवियों के रूप में दिखाई देता है। उनसे लेकर सूक्ष्मतम कर्म परमाणुओं तक पुद्‌गल द्रव्य के असंख्यात भेद और रूप पाये जाते हैं। पुद्‌गल स्कन्धों का भेद और संघात निरन्तर होता रहता है। और इसी पूरण व गलन के कारण इनका पुद्‌गल नाम सार्थक होता है।[१]

२. धर्म द्रव्य :

धर्म का लक्षण बताते हुए राजवार्तिककार कहते हैं कि स्वयं क्रिया करने वाले जीव और पुद्‌गल की जो सहायता करता है वह धर्म है।[२] यह नित्य है, अवस्थित है और अरूपी है।[३] अर्थात् धर्म द्रव्य अरूपी है, समस्त लोकों में व्याप्त है। इसी द्रव्य की व्याप्ति के कारण जीवों एवं पुद्‌गलों का एक स्थान से दूसरे स्थान में गमन सम्भव होता है। 'जैसे इस लोक में जल मछलियों

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१. भारतीय संस्कृति में जैन धर्म का योगदान, पृष्ठ – २२०.

२. तत्त्वार्थराजवार्तिक, ५.१.१९.

३. तत्त्वार्थसूत्र च, ५.४

४. नियमसार, ३०.

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के चलने में सहायक है वैसे ही धर्म द्रव्य जीव और पुद्गलों को चलने में सहायक है –

उदयं जह मच्छाण गमणाणुग्गहयरं हवदि लोए।
तह जीवपुग्गलाणं धम्मं दव्वं वियाणेहि।।

पंचास्तिकाय गाथा – ८५

३. अधर्म :

जिस प्रकार गति में धर्म कारण है उसी प्रकार स्थिति में अधर्म कारण है।[४] जीव और पुद्गल जब स्थितिशील होने वाले होते हैं तब अधर्म द्रव्य उनकी सहायता करता है। जिस प्रकार धर्म के अभाव में गति नहीं हो सकती उसी प्रकार अधर्म के अभाव में स्थिति नहीं हो सकती। अधर्म एक अखण्ड द्रव्य है। इसके असंख्यात प्रदेश हैं। धर्म की तरह अधर्म द्रव्य भी सर्वलोकव्यापी है। जिस प्रकार सम्पूर्ण तिल में तेल होता है उसी प्रकार सम्पूर्ण लोकाकाश में अधर्मास्तिकाय है।[१] एक चलते हुए पथिक के विश्राम में जिस प्रकार एक वृक्ष सहायक होता है उसी प्रकार गति करते हुए जीव और पुद्गल की स्थिति में अधर्म द्रव्य सहायक होता है। धर्म और अधर्म द्रव्य की यह धारणा जैन दर्शन की अप्रतिम देन है।[२]

४. आकाश :

'आकाशस्यावगाहः'[३] अर्थात् जो सभी द्रव्यों को स्थान देता है, उसे आकाश द्रव्य कहते हैं। यह सर्वव्यापी है, एक है, अमूर्त है और अनन्त प्रदेश वाला है। इसमें सभी द्रव्य रहते हैं। यह अरूपी है।[४] आकाश अनन्त है, किन्तु जितने आकाश में जीवादि अन्य द्रव्यों की सत्ता पाई जाती है, वह लोकाकाश कहलाता है, और वह सीमित है। लोकाकाश से परे जो अनन्त शुद्ध आकाश है, उसे अलोकाकाश कहा गया है। उसमें अन्य किसी द्रव्य का अस्तित्व न है और न हो सकता है; क्योंकि वहाँ गमनागमन के साधनभूत धर्म-द्रव्य का अभाव है। आकाश द्रव्य का अस्तित्व सभी दर्शनों तथा आधुनिक विज्ञान को भी मान्य है।[५]

काल :

जो वस्तु मात्र के परिवर्त्तन में सहायक है, उसे काल द्रव्य कहते हैं। यद्यपि परिणमन करने की शक्ति सभी पदार्थों में है, किन्तु बाह्य निमित्त के बिना उस शक्ति की व्यक्ति नहीं हो

१. लोकाकाशे समस्ते ऽपि धर्माधर्मास्तिकाययोः।
तिलेषु तैलवत् प्राहुरवगाहं महर्षयः।। तत्त्वार्थसार, ३,२३.

२. जैन धर्म-दर्शन एक समीक्षात्मक परिचय – डॉ. मोहनलाल मेहता, पृष्ठ – २०८.

३. तत्त्वार्थसूत्र, ५.१८.

४. जैनधर्म – दर्शन, पृ. – २१३.

५. भारतीय संस्कृति में जैन धर्म का योगदान, पृष्ठ – २२१.

६. जैनधर्म – पं. कैलाशचन्द्र शास्त्री, पृष्ठ – १०९–११०.

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सकती। जैसे कुम्हार के चाक में घूमने की शक्ति मौजूद है, किन्तु कील का साहाय्य पाये बिना वह घूम नहीं सकता, वैसे ही संसार के पदार्थ भी काल द्रव्य का साहाय्य पाये बिना परिवर्तन नहीं कर सकते। अत: काल द्रव्य उनके परिवर्तन में सहायक है। किन्तु वह भी वस्तुओं का बलात् परिणमन नहीं कराता है, और न एक द्रव्य का दूसरे द्रव्य पर परिणमन कराता है, किन्तु स्वयं परिणमन करते हुए द्रव्यों का सहायक मात्र हो जाता है।[६]

काल असंख्यात प्रदेश-प्रमाण होता है। ये प्रदेश एक अवयवी के प्रदेश नहीं हैं अपितु स्वतंत्र रूप से सत् हैं। इसीलिए काल को अनस्तिकाय कहा गया है। लोकाकाश के प्रत्येक प्रदेश पर एक-एक काल प्रदेश बैठा हुआ है। रत्नों की राशि की तरह लोकाकाश के एक-एक प्रदेश पर जो एक-एक द्रव्य स्थित है वह काल है। यह असंख्यात द्रव्य प्रमाण है।[१]

आश्रव :

इस शरीर के दो प्रकार के अंग-उपांग हैं, एक हाथ पैर आदि; और दूसरे जिह्वा, नासिका नेत्रादि। इन्हें क्रमश: कर्मेन्द्रियां और ज्ञानेन्द्रियां कहा गया है, और इन्हीं के द्वारा जीव नाना प्रकार की क्रियाएं करता रहता है। विकसित प्राणियों में इन क्रियाओं का संचालन भीतर से एक अन्य शक्ति द्वारा होता है, जिसे मन कहते हैं; और जिसे नो-न्द्रिय नाम दिया गया है। जिह्वा द्वारा रसना के अतिरिक्त, शब्द या वाणी के उच्चारण का काम भी लिया जाता है। इस प्रकार जीव की क्रियाओं में काय, वाक् और मन, ये विशेष रूप से प्रबल साधन सिद्ध होते हैं, और इनकी ही क्रिया को जैन सिद्धान्त में योग कहा गया है। इनके अर्थात् कामयोग, वाग्योग और मनोयोग के द्वारा आत्मा के प्रदेशों में एक परिस्पंदन होता है, जिसके कारण आत्मा में एक ऐसी अवस्था उत्पन्न हो जाती है, जिसमें उसके आसपास भरे हुए सूक्ष्मातिसूक्ष्म पुद्गल परमाणु आत्मा से आ चिपकते हैं। उसी आत्मा और पुद्गल परमाणुओं के सम्पर्क का नाम आश्रव है, एवं सम्पर्क में आने वाले परमाणु ही कर्म कहलाते हैं, क्योंकि उनका आगमन उपर्युक्त काय, वाक् व मन के कर्म द्वारा होता है।[२]

बन्ध :

जीव और कर्म के परस्पर में मिल जाने को बन्ध कहते हैं। यह बन्ध यद्यपि संयोगपूर्वक होता है किन्तु संयोग से एक जुदी वस्तु है। संयोग तो मेज और उसपर रखी हुई पुस्तक का भी है, किन्तु उसे बन्ध नहीं कह सकते। बन्ध तो एक ऐसा मिश्रण (मिलाव) है जिसमें रासायनिक

१. लोयायासपदेसे, इक्केक्के जे ठिया हु इक्केक्का।
रयणाणं रासी इव, ते कालाणू असंखदव्वाणि।.
द्रव्यसंग्रह - २.२.

२. भारतीय संस्कृति में जैन धर्म का योगदान, पृष्ठ - २२०.

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(Chemical) परिवर्तन होता है। उसमें मिलने वाली दो वस्तुएँ अपनी असली हालत को छोड़कर एक तीसरी हालत में हो जाती है। जैसे दूध और पानी को आपस में मिला दिये जाने पर न दूध अपनी असली हालत में रहता है और न पानी अपनी असली हालत में रहता है, किन्तु दूध में पनीलापन आ जाता है और पानी दूधसा हो जाता है। दोनों एक दूसरे पर प्रभाव डालते हैं। इसी तरह जीव और कर्म का परस्पर में सम्बन्ध हो जाने पर न जीव ही अपनी असली हालत में रहता है और न पुद्गल ही अपनी असली हालत में रहते हैं। दोनों-दोनों से प्रभावित होते हैं। यही बन्ध है।

पुण्य अर्थात् शुभ कर्मबन्ध के नौ कारण है: १. अन्नदान, २. पानदान, ३. वस्त्रदान, ४. गृहदान, ५. शयन-दान, ६. मन:प्रसाद (गुणी जनों को देखकर चित्त में प्रसन्नता होना), ७. वचन प्रशंसा (गुणी जनों की वाणी से सराहना करना), ८. कायसेवा (शरीर से शुश्रूषा करना), ९. नमस्कार। पाप अर्थात् अशुभ कर्मबन्ध के भी नौ कारण है : १. हिंसा, २. झूठ, ३. चोरी, ४. मैथुन, ५. परिग्रह, ६. क्रोध, ७. मान, ८. माया, ९. लोभ।[१] कर्मबन्ध चार प्रकार का है : १. प्रकृतिबन्ध, २. स्थितिबन्ध, ३. अनुभागबन्ध, ४. प्रदेशबन्ध।[२] कर्म भी चार प्रकार का है: १. शुभ और शुभानुबन्धी, २. शुभ और अशुभानुबन्धी, ३. अशुभ और अशुभानुबन्धी, ४. अशुभ और शुभानुबन्धी।[३] प्रकृतिबन्ध आठ प्रकार का है : १. ज्ञानावरणीय (ज्ञान अर्थात् विशेष बोध को आवृत करने वाला), २. दर्शनावरणीय (दर्शन अर्थात् सामान्य बोध को आवृत करनेवाला), ३. वेदनीय (शारीरिक सुख-दु:ख प्रदान करनेवाला), ४. मोहनीय (आत्मा में मोह उत्पन्न करनेवाला), ५. आयु (भवस्थिति प्रदान करनेवाला), ६. नाम (शारीरिक वैविध्य प्रदान करनेवाला), ७. गोत्र (शारीरिक उच्चत्व-नीचत्व प्रदान करने वाला), ८. अन्तराय (आदान-प्रदानादि में विघ्न उत्पन्न करने वाला),[४] इनके उपभेदों की भी गणना की गई है। इसी प्रकार स्थितिबन्ध एवं अनुभाग बन्ध पर भी किंचित् प्रकाश डाला गया है। प्रदेशबन्ध के विषय में दोनों सूत्रों में किसी प्रकार की विशेष चर्चा नहीं है।

संवर :

आस्रव के रोकने को संवर कहते हैं।[५] अर्थात् नये कर्मों का जीव के साथ न आना ही

१. स्थानांग, ६७६-६७७.
२. स्थानांग, २९६, समवायांग ४, (प्रकृति= स्वभाव, स्थिति= काल, अनुभाग=रस, प्रदेश-पुद्गल-परमाणु)
३. स्थानांग, ३६२. (शुभ-पुण्य, अशुभ=पाप। शुभ के उदय के समय पुन: शुभ का बंध होना प्रथम प्रकार है। इसी तरह अन्य प्रकार भी समझने चाहिए)
४. स्थानांग, ५९६.
५. आस्रवनिरोध: संवर: -तत्त्वार्थसूत्र - ९/१.
६. तत्त्वार्थसूत्र - ९/२.
७. तपसा निर्जरा च - तत्त्वार्थसूत्र - ९/३.

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संवर है। यदि नये कर्मों के आगमन को रोका जाये तो जीव को कभी भी कर्मबन्ध से छुटकारा नहीं मिल सकता। अतः संवर पाँचवां तत्त्व है। वह संवर गुप्ति, समिति, धर्म अनुप्रेक्षा, परीषहजय और चारित्र से होता है।[६]

निर्जरा :

बंधे हुए कर्मों के थोड़ा-थोड़ा करके जीव से अलग होने को निर्जरा कहते हैं। यद्यपि जैसे जीवके प्रति समय नये कर्मो का आश्रव और बन्ध होता है वैसे ही प्रति समय पहले बंधे हुए कर्मों की निर्जरा भी होती रहती है, क्योंकि जो कर्म अपना फल दे चुकते हैं वे झड़ते जाते हैं। तप से संवर और निर्जरा - दोनों होती है।[७]

मोक्ष :

समस्त कर्मबन्धनों से जीव के छूट जाने को मोक्ष कहते हैं। मोक्ष या मुक्ति शब्द का अर्थ ही छुटकारा है। जब जीव सब कर्मबन्धनों से छूट जाता है, तो उसे मुक्त जीव कहते हैं। तत्त्वार्थसूत्र में भी "कृत्स्नकर्मक्षयो मोक्षः"[१] अर्थात् समस्त कर्मों के क्षय को मोक्ष बताया गया है।

इस प्रकार उक्त सात तत्त्वों में से जीव और अजीव दो मूल तत्त्व हैं, उनके मेल से ही संसार की सृष्टि होती है। संसार के मूल कारण आस्रव और बन्ध हैं और संसार से मुक्त होने के कारण संवर और निर्जरा हैं। संवर और निर्जरा के द्वारा जीव को जो पद प्राप्त होता है वह मोक्ष है, जो कि प्रत्येक जीव का चरम लक्ष्य है।[२]

कर्म विधान :

जो जैसा कर्म करता है, वैसा ही फल पाता है - इस सिद्धान्त से प्रायः सभी सहमत हैं। भारतीय तत्त्वचिन्तन में कर्म सिद्धान्त का अति-महत्त्वपूर्ण स्थान है। जैन आगम साहित्य में कर्म विषयक पर्याप्त विवेचन प्राप्त होता है। जैन परम्परा में कर्म-विधान पर अनेक स्वतंत्र ग्रन्थ भी लिखे गये हैं। वैसे तो प्रायः प्रत्येक जैन आगमों में कर्म विषयक चिन्तन उपलब्ध होता है, किन्तु आचारांग, स्थानांग, समवायांग, व्याख्याप्रज्ञप्ति, प्रज्ञापना एवं उत्तराध्ययन में इस पर विशेष प्रकाश डाला गया है।

जैन दर्शन कर्म को पुद्गल-परमाणुओं का पिण्ड मानता है। और उसकी आठ मूल प्रकृतियाँ बतायी गई हैं - ज्ञानावरणीय, दर्शनावरणीय, मोहनीय, अन्तराय, वेदनीय, आयु, नाम और गोत्र।

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१. तत्त्वार्थसूत्र - १०/३.

२. जैनधर्म - पं. कैलाशचन्द्र शास्त्री, पृष्ठ - १३४.

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ज्ञानावरणीय कर्म :

यह कर्म आत्मा के ज्ञानगुण पर ऐसा आवरण उत्पन्न करता है, जिसके कारण संसारावस्था में उसका पूर्ण विकास नहीं होने पाता। इसकी पाँच उत्तर प्रकृतियाँ बतायी गई हैं - जिससे मतिज्ञान, श्रुतज्ञान, अवधिज्ञान, मनःपर्याय ज्ञान और केवलज्ञान आवृत होता है।

दर्शनावरणीय कर्म :

यह कर्म आत्मा के दर्शन नामक चैतन्य गुण को आवृत करता है। इस कर्म-की निद्रा, निद्रा-निद्रा, प्रचला, प्रचला-प्रचला, स्त्यानगृद्धि; तथा चक्षुदर्शनावरणीय, अचक्षुदर्शनावरणीय, अवधिदर्शनावरणीय और केवल दर्शनावरणीय, ये नौ उत्तर प्रकृतियाँ हैं।

मोहनीय कर्म :

यह कर्म जीव के मोह अर्थात् उसकी रुचि व चारित्र के अविवेक, विकार व विपरीतता आदि दोष उत्पन्न करता है। इसके मुख्य भेद दो हैं-एक दर्शन-मोहनीय और दूसरा चारित्र-मोहनीय, जो क्रमशः दर्शन व चारित्र में उक्त प्रकार दूषण उत्पन्न करते हैं। दर्शन मोहनीय की उत्तर प्रकृतियाँ तीन हैं - मिथ्यात्व, सम्यग्मिथ्यात्व और सम्यक्त्व। चारित्र-मोहनीय के चार भेद हैं - क्रोध, मान, माया और लोभ। ये चारों ही प्रत्येक अनन्तानुबन्धी, अप्रत्याख्यान, प्रत्याख्यान और संज्वलन के भेदानुसार चार-चार प्रकार के होते हैं, जिनकी कुल मिलाकर सोलह उत्तर प्रकृतियाँ होती हैं। इनमें हास्य, रति, अरति, खेद, भय, ग्लानि एवं पुरुष, स्त्री व नपुसंक वेद - ये ९ नोकषाय मिलाने से मोहनीय कर्म की समस्त उत्तर-प्रकृतियों की संख्या अट्ठाईस हो जाती है। मोहनीय कर्म सबसे अधिक प्रबल व प्रभावशाली पाया जाता है, और प्रत्येक प्राणी के मानसिक जीवन में अत्यन्त व्यापक व उसके लोक-चारित्र के निर्माण में समर्थ सिद्ध होता है।

अन्तराय कर्म :

जो कर्म जीव के बाह्य पदार्थों के आदान-प्रदान और भोगोपयोग तथा स्वकीय पराक्रम के विकास में विघ्न-बाधा उत्पन्न करता है, वह अन्तराय कर्म कहा गया है। उसकी पाँच उत्तर प्रकृतियाँ हैं - दानान्तराय, लाभान्तराय, भोगान्तराय, उपभोगान्तराय और वीर्यान्तराय। ये क्रमशः जीव के दान करने, लाभ लेने, भोज्य व भोग्य पदार्थों का एक बार में, अथवा अनेक बार में सुख लेने, एवं किसी भी परिस्थिति का सामना करने योग्य सामर्थ्य रूप गुणों के विकास में बाधक होते हैं।

वेदनीय कर्म :

जो कर्म जीव को सुख या दुःख रूप वेदना उत्पन्न करता है, उसे वेदनीय कहते हैं।

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इसकी उत्तर प्रकृतियां दो हैं – साता वेदनीय, जो जीव को सुख का अनुभव कराता है; और असाता वेदनीय – जो दुःख का अनुभव कराता है।

आयु कर्म :

जिस कर्म के उदय से जीव की देव, नरक, मनुष्य या तिंर्यच गति में आयु का निर्धारण होता है, वह आयु कर्म है; और उसकी ये ही चार अर्थात् देवायु, नरकायु, मनुष्यायु व तिंर्यचायु, उत्तर प्रकृतियां हैं।

गोत्र कर्म :

लोकव्यवहार संबंधी आचरण को गोत्र माना गया है। जिस कुल में लोकपूजित आचरण की परम्परा है, उसे उच्चगोत्र और जिसमें लोकनिन्दित आचरण की परम्परा है, उसे नीचगोत्र नाम दिया गया है। इन कुलों में जन्म दिलानेवाला कर्म गोत्र कर्म कहलाता है, और उसकी तदनुसार उच्चगोत्र व नीचगोत्र, ये दो ही उत्तर प्रकृतियाँ हैं।

नाम कर्म :

जिस प्रकार मोहनीय कर्म के द्वारा विशेष रूप से प्राणियों के मानसिक गुणों व विकारों का निर्माण होता है; उसी प्रकार उसके शारीरिक गुणों के निर्माण में नामकर्म विशेष समर्थ कहा गया है। नामकर्म के मुख्यभेद ४२, तथा उनके उपभेदों की अपेक्षा ९३ उत्तर प्रकृतियाँ मानी गई हैं।[१]

उपर्युक्त आठ कर्मों में से ज्ञानावरण, दर्शनावरण, मोहनीय और अन्तराय ये चार कर्म घाति कर्म कहे जाते हैं, क्योंकि वे चारों जीव के स्वभाविक गुणों को घातते हैं। शेष चार कर्म अघाती कहे जाते हैं, वे जीव के गुणों का घात नहीं करते। इन आठ कर्मों में से भी ज्ञानावरण के पाँच, दर्शनावरण के नौ, वेदनीय के दो, मोहनीय के अट्ठाईस, आयु के चार, नाम के तिरानबे, गोत्र के दो और अन्तराय के पाँच भेद हैं। इन भेदों का नाम उनका काम वगैरह तत्त्वार्थसूत्र कर्मकाण्ड आदि ग्रन्थों में देखा जा सकता है।[२]

अनेकान्तवाद:

अनेकान्तवाद के स्वरूप का समर्थन करते हुए तत्त्वार्थसूत्र में कथन है – 'अर्पितानर्पितसिद्धेः।' ५/३१ अर्थात् प्रत्येक वस्तु अनेक धर्मात्मक है, क्योंकि अर्पित–अर्पणा अथवा अपेक्षा से और अनर्पित् अनर्पणा अर्थात् अपेक्षान्तर से विरोधी स्वरूप सिद्ध होता है। अतएव एक ही वस्तु अनेक धर्मात्मक और अनेक प्रकार के व्यवहार का विषय मानी गयी है। वस्तु स्वरूप को स्पष्ट यथार्थ समझने के लिए अनेकान्तवाद उपयुक्त है।

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१. भारतीय संस्कृति में जैन धर्म का योगदान, पृष्ठ – २२६–२३६.

२. जैनधर्म – पं. कैलाशचन्द्र शास्त्री, पृष्ठ – १४०.

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जैन दर्शन के अनुसार प्रत्येक वस्तु परस्पर विरोधी अनन्त धर्म-युगलों की अविरोधी क्रीड़स्थली है, अनन्तधर्मों की सहस्थिति ही अनेकान्त है। अनेकान्त वह सिद्धान्त है, जो सत्-असत्, नित्य-अनित्य आदि एकान्तिक धर्मपक्षों का प्रतिपक्षी है तथा अपेक्षाभेद से एक ही वस्तु में सहवर्तिता मानता है। आज तो विज्ञान भी कण के अस्तित्व के लिए वैसा ही प्रतिकरण आवश्यक मानता है। यह भी सिद्ध कर दिया है कि वे परस्पर विरोधी नहीं, एक दूसरे के पूरक हैं, सहयोगी हैं और इतना ही नहीं एक दूसरे पर प्रभाव भी डालते हैं। अनन्तधर्मात्मकता तो सभी दार्शनिक मानते हैं; लेकिन प्रत्येक धर्म का अपने प्रतिपक्षी के साथ सहमति देना यह एक मात्र अनेकान्त का वैशिष्ट्य है। यही बात आचार्य विद्यानन्द लिखते हैं :-

'एक वस्तुनिवस्तुत्व-निष्पादकपरस्परविरोधिशक्तिद्वयप्रकाशनमनेकान्तः।[१]

डॉ. मोहनलाल मेहता के अनुसार अनेकान्त एक विलक्षण व स्वतंत्र दृष्टि है, जिसमें वस्तु का पूर्ण स्वरूप प्रतिपादित होता है। केवल दो एकान्तवादों को मिला देन से अनेकान्तवाद नहीं बन सकता, क्योंकि दो एकान्तवाद कभी एक नहीं हो सकते। वे हमेशा एक दूसरे के विरोधी होते हैं। अनेकान्तवाद एक अखण्ड दृष्टि है, जिसमें वस्तु के सभी धर्म निर्विरोध रूप से प्रतिभासित होते हैं।[२]

अनेकान्तवाद दो प्रकार का बताया गया है - सम्यक् अनेकान्तवाद और मिथ्या अनेकान्त। एक वस्तु में युक्ति और आगम से अविरूद्ध प्रतिपक्षी अनेक धर्मों का निरूपण करनेवाला सम्यक् अनेकान्त है। तत् और अतत् स्वभाववाली वस्तु से शून्य, काल्पनिक अनेकधर्मात्मक जो कोरा वाग्जाल है, वह मिथ्या अनेकान्त है। सम्यक् अनेकान्त को प्रमाण कहते हैं, क्योंकि वह अनेक निश्चयों का आधार है।[३]

वस्तुतः हमारी ऐन्द्रिय-क्षमता तर्कबुद्धि, विचार-क्षमता, वाणी और भाषा इतनी अपूर्ण है कि वे सम्पूर्ण सत्य की अभिव्यक्ति में सक्षम नहीं हैं। मानव बुद्धि सम्पूर्ण वस्तु तत्त्व में परस्पर विरोधी गुण भी एक साथ रहते हैं। और ऐसी स्थिति में दो भिन्न दृष्टियों में परस्पर विरोधी तथ्य भी एक साथ सत्य हो सकते हैं। समयसार में भी इसी का उल्लेख करते हुए बताया गया है कि - 'जो वस्तु तत्स्वरूप है, वही असत् भी है, जो वस्तु एक है, वही अनेक भी है, जो वस्तु सत् है, वही असत् भी है, तथा जो वस्तु नित्य है, वही अनित्य भी है। इस कारण एक ही वस्तु के वस्तुत्व के कारणभूत परस्पर विरोधी धर्मयुगलों का प्रकाशन अनेकान्त है।[४]

वास्तव में अनेकान्त सत्य का नहीं, सत्य दृष्टि का विवेचन है। वह एक विचार-सरणि

१. तुलसी प्रज्ञा - २०/१- २१ पृष्ठ २२-२३.

२. जैन धर्म दर्शन, पृष्ठ ३५५-३५६.

३. जैन न्याय, पृष्ठ - ३२६-३२७.

४. समयसार १६/२४७.

५. महामानव महावीर - रघुवीर शरण दिवाकर, पृ. १८.

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है, विभिन्न दिशाओं व दृष्टिकोणों से, अलग-अलग बाजुओं या पहलुओं से अथवा अनेकानेक अधिक अपेक्षाओं से अध्ययन करने की प्रक्रिया है। सांगोपांग विश्लेषण द्वारा सर्वांगीण चित्रण तो इसके अन्तर्गत है ही, साथ ही ऐतिहासिक व तुलनात्मक अध्ययन भी क्षेत्रिक व कालिक पृष्टभूमि के निरीक्षण व पारिस्थितिक विवेचन की सूक्ष्मताओं के साथ यह एक विशेष स्थान रखता है। यह सत्यान्वेषण का एक मार्ग है, सत्य निरूपण की एक शैली व पद्धति है।[५]

अनेकान्तवाद की धार्मिक उपयोगिता :

धार्मिक उग्रवाद के इस युग में आज अनेकान्तवाद की अत्यन्त ही आवश्यकता है। यों मानव-विचार प्रारम्भ से ही धार्मिक हठवादिता का शिकार रहा है और उससे बचाव के लिए विचार प्रयत्न भी दिखायी पड़ते हैं। ऋग्वेद के 'नासदीय सूक्त' मे भी अनेकान्तवाद जैसी अवधारणा मिलती है। अनेक उपनिषदों में भी इस तरह का सिद्धान्त मिलता है। वेदान्त का अनिर्वचनीयवाद,[१] कुमारिल का सापेक्षवाद, बौद्धों का मध्यमवर्ग आदि अनेकान्त के समतुल्य विचारों का प्रतिपादन करते हैं।[२]

प्रतिभामूर्ति आचार्य सिद्धसेन ने अनेकान्त के आलोक में नय दृष्टि का उपयोग करते हुए द्रव्यार्थिक नय में अद्वैतवेदान्त का, द्रव्यार्थिक नय के प्रभेद पर संग्रह नय में सांख्य का, पर्यायार्थिक नय के प्रमुख भेद ऋजुसूत्र नय में बौद्ध दर्शन का तथा न्याय-वैशेषिक का सापेक्ष मूल्यांकन कर विचार की नयी दिशा दी तथा अनेकान्तवाद से कैसे समन्वय स्थापित किया जा सकता है, यह उजागर कर भावी पीढ़ी के लिए प्रकाश स्तंभ का कार्य किया।[३]

आचार्य हरिभद्र ने कहा है वैदिक व्यवहार प्रधान, बौद्ध श्रवण प्रधान तथा अर्हत कर्त्तव्य प्रधान है। सबका ध्यात्व परमशिव है।

स्पष्ट है कि धार्मिक असहिष्णुता को मिटाने के लिए पूर्व से ही अनेकान्तवाद का आश्रय लिया जाता रहा है और आज भी इसके अतिरिक्त कोई अन्य विकल्प नहीं है। धार्मिक क्षेत्र में अनेकान्तवाद की अनिवार्यता तथा व्यवहार्यता पूर्व की भाँति आज भी ज्यों की त्यों बनी हुई है। बल्कि पहले की अपेक्षा उसकी आवश्यकता आज कुछ अधिक ही है।

अनेकान्तवाद के रूप में जगत् को देखनेका जो सम्यक् और व्यापक दृष्टिकोण मिला है, यदि उसका सम्यक् प्रयोग किया जाय तो शायद अनेकान्तवाद पूरे संसार को एक नया दृष्टिकोण और एक नया दर्शन दे सकता है। अनेकान्तवाद का यह दृष्टिकोण अनेक मिथ्या अभिनिवेशों, आग्रहों को मिटाने और एक सामंजस्यपूर्ण समाज की संरचना करने में बहुत

१. प्रो. ध्रुव. स्याद्वादमंजरी, प्रस्तावना, पृ. १२
२. षड्दर्शनसमुच्चय, गुणरत्न टीका, पृ. ९६-९८.
३. तुलसीप्रज्ञा - खण्ड १८, अंक ४, पृष्ठ. ३३३
४. जैन दर्शन और विज्ञान, पृ.- २३७.

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सहयोगी बन सकता है, उपयोगी हो सकता है।[४]

अहिंसा :

जैन धर्म-दर्शन की आत्मा अहिंसा है। अहिंसा के कारण जैन दर्शन की अपनी विशिष्टता है। अहिंसा की परिभाषाएँ विभिन्न विचारकों द्वारा विभिन्न भाषाओं में की गयी हैं, तब भी उनका तत्त्व एक ही हैं।

भगवान महावीर की उक्ति है :-

अहिंसा निउणं दिट्ठा सव्वभूएसु संजमो
अर्थात् प्राणी मात्र के प्रति जो संयम है, वही (पूर्ण) अहिंसा है।
सुत्तनिपात धम्मिक सुत्त में महात्मा बुद्ध ने कहा है –
पाणे न हाने न च घातयेय, न चानुमन्या हनतं परेसं।
सव्वेसु भूतेसु निधाय दंडं, ये थावरा ये च तसंति लोके।।

अर्थात् त्रस या स्थावर जीवों को न मारे, न मरावे और न मारने वाले का अनुमोदन करे।

यजुर्वेद में कहा है –

'विश्वस्याहं मित्रस्य चक्षुषा पश्यामि'।
मैं समूचे संसार को मित्र दृष्टि से देखूँ।
'तत्र अहिंसा सर्वदा सर्वभूतेष्वनभिद्रोह:'

– पातंजल योग के भाष्यकर ने बताया है कि सर्व प्रकार से, सर्वकाल में, सर्व प्राणियों के साथ अभिद्रोह न करना, उसका नाम अहिंसा है।

गीता में अहिंसा की व्याख्या करते हुए लिखा है –

समं पश्यन् हि सर्वत्र, समवस्थितमीश्वरम्।
न हिनस्त्यात्मनात्मानं, ततो याति परां गतिम्।।

अर्थात् ज्ञानी पुरुष ईश्वर को सर्वत्र समान रूप से व्यापक हुआ देखकर, भरा हुआ देखकर हिंसा की प्रवृत्ति नहीं करता, क्योंकि वह जानता है कि हिंसा करना खुद अपनी घात करने के बराबर है और इस प्रकार हृदय के शुद्ध और पूर्णरूप से विकसित होने पर वह उत्तम गति को प्राप्त होता है, यानि उसे इस विश्व के बृहत्तम तत्त्व की प्राप्ति होती है।

कर्मणा मनसा वाचा, सर्वभूतेषु सर्वदा।
अक्लेशजननं प्रोक्ता, अहिंसा परमर्षिभि: ।।

– मन, वचन तथा कर्म से सर्वदा किसी भी प्राणी को किसी भी तरह का कष्ट नहीं पहुँचाना इसी को महर्षियों ने अहिंसा कहा है।

महात्मा जी ने अहिंसा की व्याख्या करते हुए लिखा है– अहिंसा के माने सूक्ष्म जंतुओं

१. मंगल प्रभात, पृष्ठ – ८१.
२. गाँधी वाणी, पृष्ठ – ३७.

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से लेकर मनुष्य तक सभी जीवों के प्रति समभाव।[१]

पूर्ण अहिंसा सम्पूर्ण जीवधारियों के प्रति दुर्भावना का अभाव है। इसलिए वह मानवेतर प्राणियों, यहाँ तक कि विषधर कीड़ा और हिंसक जानवरों का भी आलिंगन करती है।[२]

जैन धर्म में अहिंसा को एक प्रमुख महाव्रत के रूप में स्थान प्राप्त है। हिंसाविरति रूप इस प्रथम महाव्रत का अधिक प्राचीन रूप 'पाणातिपातवेरमण' है।[१] इसका स्वरूप 'अहिंसा' शब्द द्वारा अभिहित हुआ है। अहिंसा से तात्पर्य पृथ्वी, जल, अग्नि, वायु, वनस्पति और त्रस – ये छह-कायिक जीव, इन्द्रिय, गुणस्थान, मार्गणा, कुल, आयु और योनि – इनमें सब जीवों को जानकर उठने-बैठने, कायोत्सर्ग आदि सभी क्रियाओं में हिंसा आदि का त्याग करना अहिंसा महाव्रत है।[२] यहाँ हिंसा के दो रूप बताये गये हैं – द्रव्य हिंसा और भाव हिंसा। एक जीव की किसी भी प्रकार की प्रवृत्ति से दूसरे प्राणी को कष्ट पहुँचा तब उस प्रवृत्ति का जो स्थूल फल सामने आता है वह द्रव्य हिंसा है तथा उस प्रवृत्ति को करने वाले व्यक्ति की आत्मा में जो परिणाम थे, जिनकी प्रेरणा पाकर वह वैसी प्रवृत्ति करने को प्रवृत्त हुआ या न कर पाने पर मात्र वैसे परिणाम मन में आये – ऐसे ही परिणामों का नाम भाव-हिंसा है। इस तरह बहिरंग में प्राणियों के इन्द्रिय, बल, आयु, श्वासोच्छवास रूपी द्रव्य प्राणों की हिंसा से तथा अन्तरंग में राग-द्वेषादि रूप भाव-हिंसा से सर्वथा विरत रहना अहिंसा महाव्रत है।

पृथ्वी आदि षट्कायिक हिंसा के त्याग की बात इसलिए कही, क्योंकि इनमें सम्पूर्ण जीवों का समावेश हो जाता है। अहिंसा के चित्त का निर्माण इन्हीं की हिंसा के त्याग द्वारा सम्भव है। ऐसा कभी नहीं हो सकता कि पृथ्वी आदि में से किसी एक निकाय की हिंसा का विधान हो तथा अन्य का निषेध। क्योंकि जो किसी एक की हिंसा करता है वह अन्य किसी भी निकाय की हिंसा कर सकता है, और उसके मन में अन्य निकाय के जीवों के प्रति मैत्रीभाव बन नहीं सकता है। आचारांग में कहा भी है – इस जगत में जो मनुष्य प्रयोजनवश या निष्प्रयोजन जीव-वध करते हैं वे इन छह जीव-निकायों में से किसी जीव का वध कर देते हैं।[३] इसलिए षट्कायिक जीवों की मन, वचन, काय तथा कृत कारित और अनुमोदन से हिंसा के सर्वथा त्याग को अहिंसा महाव्रत कहा गया है। मूलाचारकार ने पाँच पापों से डरने वाले साधु को मन,

१. पढमे भंते! महव्वए पाणाइवायाओ वेरमणं। दशवैकालिक ४-११.

२. कायेंदियगुणमगण कुलाउजोणीसु सव्वजीवाणं।
णाऊण य ठाणादिसु हिंसादिविज्जणमहिंसा।। मूलाचार – १-५.

३. आवंती के आवंती लोयंसि विप्परामुसंति अट्ठाए अणट्ठाए वा, एएसु चेव विप्परामुसंति – आचरांग, ५/१/१.

४. मूलाचार ५/९२.

५. जह तेण पियं दुक्खं तहेव तेसिपि जाण जीवाणं।
एवं णच्चा अप्पोवमिवो जीवेसु होदि सदा।।
भगवती-आराधना – ७७७.

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वचन और काया से सर्वत्र सर्वकाल में एकेन्द्रियादि किसी भी जीव का घात न करने की बात कही।[४] भगवती -आराधना में कहा है - जैसे तुझे दुःख प्रिय नहीं है वैसे ही उन जीवों के प्रति व्यवहार करना चाहिए।[५] तथा भूख, प्यास, रोग, शीत, तथा आतप से पीड़ित होने पर भी अन्य प्राणियों का घात करके अपनी भूख, प्यास आदि के प्रतिकार की बात तक मन में नहीं लाना चाहिए।[१]

वैशिष्ट्य :

इस प्रकार वैशिष्ट्य की दृष्टि से विचार करने पर हम पाते हैं कि जैन दर्शनमें अहिंसा का जितना सूक्ष्म चिन्तन एवं विश्लेषण मिलता है, उतना अन्यत्र नहीं। अन्य दर्शनों में हिंसा सम्बन्धी अवधारणा में कथमपि शिथिलता है, किन्तु जैन दर्शन में किसी भी परिस्थिति में अहिंसात्मक अवधारणा में थोड़ा भी बदलाव स्वीकार नहीं किया गया है। यहाँ १०८ प्रकार की अहिंसा का चित्रण मिलता है। मन, वचन और काय की तीन अहिंसा है। कृत, कारित, अनुमोदित से नौ प्रकार की अहिंसा हुई। क्रोध, मान, माया, लोभ के शमन से ९X४= ३६ प्रकार की अहिंसा दृष्टिगोचर होती है और मृदु, मध्य और तीव्र की दृष्टि से ३६X३=१०८ प्रकार की अहिंसाका सूक्ष्म विश्लेषण जैन दर्शन में मिलता है। अहिंसा मात्र किसी के घात से बचना ही नहीं अपितु वाणी से न किसी को ठेस पहुँचाना और न ही मन में किसी प्रकार की दुर्भावना लाना है।[२]

अहिंसा की प्रशंसा में कहा है कि इस जगत में अणु से छोटी और आकाश से बड़ी कोई दूसरी वस्तु नहीं, वैसे ही अहिंसा व्रत से बड़ा और कोई अन्य व्रत नहीं। यह सर्व आश्रमों का हृदय, सर्वशास्त्रों का गर्भ और सभी व्रतों का निचोड़ है।[३] जैसे धान्य के खेत की रक्षार्थ चारों ओर काँटे की बाड़ी होती है उसी तरह सत्य, अस्तेय आदि महाव्रत भी अहिंसा की रक्षा के लिए हैं।[४] अतः श्रमण को चाहिए कि जगत में जितने प्राणी हैं उनकी जाने या अनजाने में हिंसा न करे, न करावे और न हिंसा करने वाले का अनुमोदन ही करे।[५]

जैन धर्म जीवन का अस्तित्व केवल मनुष्यों, पशुओं या कीड़े-मकोड़ों में ही नहीं मानता, अपितु, पानी, अग्नि, हवा तथा वनस्पति - इन पंचभूतों में भी उसका अस्तित्व स्वीकार करता है। वास्तव में जीवन की यह सूक्ष्म दृष्टि जैन दर्शन की अपनी एक विशिष्ट स्वीकृति है। इसलिए सूक्ष्म जीव की हिंसा से बचने के लिए जैनधर्म ने जितना गहरा विचार किया है, उतना

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१. वही, ७७८.

२. अहिंसा और अणुव्रत, पृ. ११-१२.

३. णत्थि अणूदो अप्पं आयासादो अणूणयं णत्थि
जह जह जाण महल्लं ण वयमहिंसासमं अत्थि।। भगवती- आराधना - ७८४.

४. सर्वार्थसिद्धि - ७/१, पृष्ठ ३४३.

५. दशवैकालिक ६/१०.

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अन्य किसी धर्म ने नहीं किया। प्रो.सी.एन. वकील ने अपनी पुस्तक -''इकोनॉमिक्स ऑफ काऊ प्रोटेक्शन'' में कहा है कि हमें यह नहीं भूलना चाहिए कि मिट्टी, वनस्पति, पशु और मानव का परस्पर गहरा सम्बन्ध है । जिस प्रकार मानव में जीवन है, पशु और वृक्ष आदि सजीव हैं, उसी प्रकार मिट्टी भी सजीव है। कोट्याकोटी अतिसूक्ष्म ऑर्गेनिज्म मिट्टी में सदा क्रियारत रहते हैं। स्पष्ट है कि आज विज्ञान भी पृथ्वी आदि भूतों के बारें में जिस दृष्टि से विचार करने लगा है, उससे जैन अहिंसा की मान्यता को एक नया आयाम मिला है। यद्यपि जैन-दर्शन जहाँ प्राणी विनाश की दृष्टि से अहिंसा पर विचार करता है, वहाँ विज्ञान प्रदूषण की दृष्टि से विचार करता है। जैन धर्म में अहिंसा को एक प्रमुख महाव्रत के रूप में स्थान प्राप्त है।[१]

जैन धर्म-दर्शन का वर्तमान परिवेश :

अगर हमलोग जैन धर्म के स्वरूप, प्रकृति एवं इसके सैद्धान्तिक तत्त्वों को देखें तथा उन आदर्शों का आज के जन-जीवन पर क्या प्रभाव पड़ा एवं जैन धर्म कहां आकर रुका हुआ है तो यह स्पष्ट रूपसे परिलक्षित होगा कि जैन धर्म प्राचीन समय से लेकर अब तक अत्यन्त उन्नत और मनुष्य के लिए कल्याणकारी धर्म होते हुए भी यह समस्त भारत में ३० से ४० लाख के लोगों तक सिमट कर रह गया है। वस्तुतः ब्राह्मणों के विशेषाधिकार की अवहेलना यज्ञ और देववाद का विरोध और अहिंसा की स्थापना - इन्हीं बातों को लेकर जैन वैदिक धर्म से अलग हुए थे । मगर जब वैदिक धर्म ने ये बातें मान ली तब जैन धर्म का विकास अवरूद्ध हो गया, और बहुत अंशों में ब्राह्मण धर्म से प्रभावित भी। यहाँ सुखलाल जी संघवी के उद्गार आज भी प्रासंगिक हैं। उनका कथन है।[२]

इन्द्र, वरुण आदि स्वर्गीय देव-देवियों की स्तुति, उपासना के स्थान में जैनों का आदर्श है- निष्कलंक मनुष्य की उपासना। पर जैन आचार-विचार में बहिष्कृत देव-देवियाँ पुनः गौण रूप से ही सही, स्तुति प्रार्थना द्वारा घुस ही गई, जिसका कि जैन संस्कृति के उद्देश्य के साथ कोई भी मेल भी नहीं है। जैन - परम्परा ने उपासना में प्रतीक रूप से मनुष्य मूर्ति को स्थान तो दिया, जो कि उसके उद्देश्य के साथ संगत है पर साथ ही उसके आस-पास शृंगार और आडम्बर' का इतना संभार आ गया जो कि निवृत्ति के लक्ष्य के साथ बिल्कुल असंगत है। स्त्री और शूद्र को आध्यात्मिक समानता के नाते ऊँचा उठाने का तथा समाज में सम्मान व स्थान दिलाने का जो जैन संस्कृति का उद्देश्य रहा वह यहाँ तक लुप्त हो गया कि न केवल उसने शूद्रों को अपनाने की क्रिया ही बन्द कर दी बल्कि उसने ब्राह्मण-धर्म-प्रसिद्ध जाति की दीवारें भी खड़ी कीं । यहाँ तक कि जहाँ ब्राह्मण परम्परा का प्राधान्य रहा वहाँ तो उसने अपने घेरे में से भी शूद्र कहलाने वाले लोगों को अजैन कहकर बाहर कर दिया और शुरु में जैन संस्कृति जिस

१. तत्त्वार्थ सूत्र - ७-१.

२. जैन संस्कृति का हृदय, पृ. ४.

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जाति–भेद का विरोध करने में गौरव समझती थी, उसने दक्षिण जैसे देशों में गये जाति–भेद की सृष्टि कर दी, तथा स्त्रियों को पूर्ण आध्यात्मिक योग्यता के लिए असमर्थ करार दिया जो कि स्पष्टतः कट्टर ब्राह्मण–परम्परा का ही असर है। मन्त्र–ज्योतिष आदि विधाएँ जिनका जैन संस्कृति के ध्येय के साथ कोई सम्बन्ध नहीं वे भी जैन संस्कृति में आईं। इतना ही नहीं बल्कि आध्यात्मिक जीवन स्वीकार करने वाले अनगारों तक ने उन विधाओं को अपनाया। जिन यज्ञोपवीत आदि संस्कारों का मूल में जैन संस्कृति के साथ कोई सम्बन्ध न था, वे ही दक्षिण हिन्दुस्तान में मध्यकाल में जैन–संस्कृति का एक अंग बन गये और इसके लिए ब्राह्मण–परम्परा की तरह जैन–परम्परा में भी एक पुरोहित वर्ग कायम हो गया। यज्ञयागादि की ठीक नकल करने वाले क्रियाकाण्ड प्रतिष्ठा आदि विधियों में आ गये।

अन्त में मैं सबों की मंगलकामना के साथ अपनी वाणी को विराम प्रदान करता हूँ।

अरहंते सरणं पव्वज्जामि, सिद्धे सरणं पव्वज्जामि।
साहू सरणं पव्वज्जामि, केवलिपण्णत्तं धम्मं सरणं पव्वज्जामि।।

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INDIAN LINGUISTICS SECTION
PRESIDENTIAL ADDRESS

By
PROF. VASANTKUMAR M. BHATT

Dear Colleagues,

Namaskar, Welcome to you in the 'Indian Linguistics' section of the 42 nd session of the All India Oriental Conference in Varanasi. We take this opportunity to offer our prayers to the holy city of Varanasi, Lord Viśvanātha and the Mother Gaṅgā.

First of all I express my heartfelt gratitude to the organising authorities for placing me here on this seat as the chairperson of the Indian Linguistic section. I am fully conversant with the fact that this seat had its importance and honour extended beyond measure by such great occupants as Dr. S. D. Joshi (Pune), the world-famous Sanskrit grammarian who addressed and guided to higher knowledge the young students and professors of Sanskrit grammar, by delivering thought-provoking lectures.

Normal practice is that every new incumbant of this chair attempts to give a sort of digest of all research activities that are carried out in the world of scholars between two given sections. But unfortunately a full account of all research activity carried out in all parts of the world can not be collected through a single source.

Again in India it is very very difficult to present an all-embracing report of the languages of Aryan and Dravidian language groups, and of the grammars of such classical languges as Pali, Prakrit and Sanskrit, which have crossed the limits of the horizen. With all this, if we can even partially attempt a survey of certain basic effectors concerning the area of Pāṇinian grammar which is the source of studies in linguistics and grammar it will answer our need of the day.

(1)

Before attempting to arrive at the knwoledge accumulated in any branch of Sanskrit learning, it is pertinent to go for preparing a critical text of various pioneering works, available to us through any number of manuscripts. As the literary estimate of a given piece of literary work is inpossible until we are furnished with an authentic critical edition of a given work,

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so also our information about various other disciplines remains incomplete until we arrive at it through critical readings made available through text-criticism. Western scholars have paid attention to this basic fact from the very beginning and hence for example, such great the Dr. F. Keilhorn has presented us with a critical edition of the ***"Vyākaraṇa-Mahābhāṣya"***, with notations of all variants. Years after that, the Center for Advanced Studies in Sanskrit (CASS) in Pune has taken up the project of a critical edition of ***Kāśikā***, as part of its research project. In the same vein, critical editions of the ***"Vaiyākaraṇa-Siddhānta-Kaumudī"*** and such other important works in form of commentaries also should be taken up.

(2)

In the University of Poona, Prof. S. D. Joshi attempted a critical study and translation of the ***Vaiyākaraṇa-Mahābhāṣya*** and offered us many valuable observations. But while doing this he and Dr. Roodbergen felt that prior to this it is necessary that **Pāṇini's *Aṣṭādhyāyī*** also should be critically studied and translated. As a result this project continues at a snail's pace through the agency of Sāhitya Akademi, Delhi. He has thrown light on how explanation of every aphorism of Pāṇini is getting clearer and is expanding through the course of time. We are able to get, through this medium, to what may be termed principles of Pāṇini or Pāṇini's observations of language.

(3)

Similarly, Prof. George Cardona, in the University of Pennsylvania, USA, in two volumes, has brought to us the survey of Pāṇiniyan Research carried out all over the world. They are (i) PĀṆINI - A Survey of Research (1975), and (ii) Recent Research in Pāṇiniyan studies (1999). As George Cardona's work is very extensive, it, of course, is useful, but it also provides a critical estimation of the work concerned. So, these studies are so to say useful guides also for us.

(4)

Many works concerning grammar, linguistics and philosophy, centring round Bhartrhari's ***Vākyapadīya*** are also coming up. Here, Jan Houben's articles and books are noteworthy. We have also been waiting for long, for the outcome of Dr. Ashok Akalujkar's efforts in this direc-

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tion. But what may be stamped as a reserch-tool has been contributed by Dr. Saroja Bhate. She has published : "Word-Index to the Vākyapadīya of Bhartṛhari" (1992 A.D). This word-index can be more useful only if it is accompained by pointing out of meaning also.

(5)

To study grammar of Sanskrit language, and to accelerate fresh research it is absolutely required - or so to say, it is inevitable - that we should have with us dictionaries of technical terms of grammar. Two praiseworthy efforts have been done in this direction :

(i) ***A Dictionary of Sanskrit Grammar ;*** by Prof. K. V. Abhyankar; M. S. University of Baroda, 1961.

[A second edition of this work is brought out by Dr. J. M. Shukla, with some further entries, in 1977.]

(ii) ***A Padānukrama-Kośa (Sa-Vyākhya)*** by Prof. Avanindrakumar, University of Delhi, Parimal Publications, Delhi, 1996

But going through these two works we are prompted to make some observations :-

[a] Though an attempt was made to add fresh entries in Prof. Abhyankar's dictionary, the attempt is far from satisfactory. Instead of adding further technical terms of grammar, we read entries of some names of modern scholars; e.g. :

(i) F. Keilhorn (page123)
(ii) Colbrook H. T. (page129)
(iii) Whitney (page 340)
(iv) Hue-En-Tsang (page 448) .... etc.

These fresh entries are useful in a way, but they do not directly enhance the cause of studies in grammar. Instead of placing only the names of modern scholars, a summary of their fresh research also could have been included : e.g. the terms such as ***"Vā, Vibhāṣā*** and ***anyatarasyām***" are traditonally taken as synonyms, but Prof. Paul Kiparsky (USA) in his epoch-making work, ***Pāṇini As A Variationist*** (University of Poona, 1980) has suggested that these three terms, respectively, carry the senses of (i) preferably, (ii) preferably not or marginally and (iii) optionally, alternatively. Such fresh observations should have

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been included, as they are founded on a critical and numerical study of their use.

[b] The analysis as done by Prof. K. V. Abhyankar, depending on the sources available to him in his times, also should be reviewed. Correction, along with collection of meaning also should be attempted. A number of terms are read in this dictionary, which stand to be corrected or further clarified, e.g. :

(i) ***Kāśika*** (page 122) ..... "Some scholars believe that the work was called ***Kāśika*** as it was written in the city of ***Kāśi"*** Here another possibility also should be pointed out : that as this gloss attempts the explanation of the meaning of Pāṇini's sūtras, perhaps the title ***Kāśikā*** is in the sense of "Prakāśikā " also.

(ii) ***Vibhakti-pāda*** (p. 357) "Conventional name given to the third pāda of the fifth Adhyāya of Pāṇini's ***Aṣṭādhyāyī,*** as it begins with the sūtra prāgdiśo vibhaktiḥ. (p. V-3-1)" Now along with this, it should be pointed out that Sīradeva in his ***Bṛhatparibhāṣāvṛtti*** gives this title to attempts to ordain different case-terminations with reference to Pāṇini's sūtra : ***Anabhihite*** (2-3-1 to 2-3-77).

(iii) ***Upasaṅkhyānam*** (p. 87) After giving technical meanings such as "mention" etc., of this term, the author of the dictionary should give the meaning of ***"paridhānīya"*** i.e. a (lower) garment, which is read in the sūtra : ***Antarambahiryogopasaṅkhyānayoḥ.*** (Pā. 1-1-36)

[c] Again, whatever technical terms are left out through oversight by Prof. K. V. Abhyankar, should have been incorporated in the fresh edition by Dr. J. M. Shukla, e.g. :

(1) All terms mentioned in the sūtra-pāṭha of Aṣṭāḍhyāyī are not incorporated in this fresh edition, such as -

- **adhigartha** -(2-3-52) meaning roots having sense of memory.
- **anadhyane** -(1-3-43) to remember with longing or anxiety.
- **upayamana** -(1-2-16, 1-4-76)
- **pratiyatna** -(2-3-53) meaning 'guṇādhānam'

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- **nyūṅkha** -(1-2-34) meaning ***"nigada-viśeṣa"***, i.e. sixteen sorts of Aum (Āśvalāyana śrauta-sūtra-III)
- **sabda-karma** -(1-4-52, 1-3-34)
- **śabda-prādurbhāva** - (2-1-7) i.e. meaning-manifestation of a word ***(śabdasya prakāśatā)***
- **stheya** -(1-3-23) i.e. vivāda-pada nirṇeta.

(2) Certain terms used in the ***Vyākaraṇa Mahābhāṣya*** are not read in this dictionary. They could be added, e.g. :

- **khaṇḍikopādhyāya** -(1-1-1 Mahābhāṣya)
- **Vyavasita-pāṭhaḥ** -(1-3-9 Bhāṣya)
- **śabda-pramāṇakaḥ**-(2-1-1 Bhāṣya)
- **śaṣṭhīdaṇḍakapāṭhaḥ** -(1-1-49 Mahābhāṣya Bhāṣya-Pradīpa)
- **sarvodāharaṇa-vāda**
- **sūtrāsaṅgativāda** } -(1-4-51 Mahābhāṣya Bhāṣya-Pradīpa)

(3) Certain terms ound in the writings of Helaraja, Kauṇḍa Bhaṭṭa etc. should be entered in this dictionary, e.g.

- **tīrthikaḥ** - Helarāja has mentioned the name of a forgotten grammarian (Sādhana-samuddeśa, kā. 49)
- **Upeya** - Sphoṭa-nirṇaya of the Vaiyākaraṇa-bhūṣaṇasāra, kā. 67
- **śeṣi** - uddeśya (viprāya)
- **śeṣa** - karman (gām) } Kauṇḍa Bhaṭṭa has mentioned these words in śubhārthanirṇaya.

(4) Certain pairs of terms implying relative usage are also not read in this work : e.g.

- **prāptijñaḥ** - (2-4-56 sūtra-pāṭha) should have ***"iṣṭijñaḥ"*** with it.
- **"Prokta"** - (4-3-101) should have gone with ***Upajñā*** (2-4-21)
- Terms such as ***"drṣṭa"***-(4-2-7) and "Kṛta"(4-3-87) are also left out. Pāṇini has taken note of four

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types of literature written in Sanskrit, with the help of these terms.

- **Kāraka-pāda** -(1-4-23 to 1-4-54) also should find an entry along with ***vibhaktipāda*** (2-3-1 to 2-3-77).

(5) Prof. K. V. Abyankar's Dictionary attempts to contain terms concerning Sanskrit grammar. So, along with technical terms of Pāṇiniyan grammar, other terms used in system of grammar other than Pāṇini, also should find entry, which are not accomodated comprehensively : e.g., Prof. K. V. Abhyankar has mentioned some terms from Jainendra and Kātantra, but has not looked into Hemacandra's ***Siddhahema-śabdānuśāsanam,*** for such terms as ***nāmi, dhuṭ śit*** etc.

[d] On the other hand Dr. Avanindrakumar (University of Delhi) has brought out his ***"Aṣṭādhyāyī-padānukrama-kośa"***. It covers all the sūtras of Pāṇini, providing analysis of meaning of all technical terms read in the sūtras. But this work does not attempt to explain such technical terms of grammar, as 'antaraṅga' and 'bahiraṅga', that are not read in Pāṇini's sūtras. So, it is necessary to read this work along with that of Prof. Abhyankar. Thus when taken together, these two works become complimentary for each other and could prove to be of real use for students of grammar. Both seem to be incomplete without each other.

So long as we do not up-date such dictionaries or surveys of research which prove to be handly research tools, and so long as we do not go for critical editions of works on grammar, we all not be able to apply speed to research in the field of Pāṇiniyan studies.

I once again take this opportunity to thank you for giving me a patient hearing, and all co-operation.

Thank you.

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PHILOSOPHY & RELIGION SECTION
PRESIDENTIAL ADDRESS

By

PROF. CHANDRAKANT SHUKLA

Distinguished President, Vice President, Learned delegates, Ladies and Gentlemen,

It is my first and foremost duty to express my sincere thanks to the Executive Committee of the A.I.O.C. for having elected me to preside over the Philosophy & Religion section of the 42nd session of the conference. But the responsibility becomes heavier for me, because the place selected for this session is the historic city where some of the greatest leaders of Indian philosophy and religion had their abode.

I first attended the 30th session of this conference held at Santiniketan in 1980. It was my entry into a new life. I had presented a paper in the Philosophy & Religion Section, which was selected and later on published in the proceedings of A.I.O.C. The section was presided over by Prof. Ram Murti Sharma. From among scholars who presided over this section of the sessions might be mentioned such eminent scholars as S. K. Belvelkar, Umesh Mishra, P.T. Raju, V. A. Ramaswami Shastri, D. R. Karmarkar, K. C. Pandey, K. C. Varadachari, C. B. Gupta, N. K. Devaraj, E. A. Soloman, Gopika Mohan Bhattacharya, Jaymant Mishra, A. P. Mishra, H. P. Malledevaru, K. K. Chaturvedi and B. B. Chaubey, etc.

I have been attending the conference since 1980 without any break, regularly, as a student of Indology. Due to your good wishes, love and faith in me I have been a member of the Executive Committee contiuously since the 32nd session of A.I.O.C. which was held at Ahmedabad in the year 1985. I was also elected Treasurer of the Conference of the 40th session which was held a Chennai in the year 2000 and again I was made joint Secretary at Puri in 2002.

The great scholars in the field who have presided over this section earlier make me fully aware of my limitations. So, I hope, the scholars assembled here will excuse me if I fail to fulfil their expectations.

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As I have stated earlier, Varanasi is the city of learning and religions teaching. This city witnessed the 12th and the 24th sessions of A.I.O.C. in the year 1944 and 1968 respectively A great and renowned scholar of Varanasi, Prof. Baladev Upadhyaya, was one of the local secretaries of the first session of A.I.O.C. held at Bhandarkar Oriental Research Istitute Poona in the year 1919. He has written a number of books and papers on almost all the branches of Indian philosophy and religion.

At the 12th session of A.I.O.C. held at B.H.U. Varanasi, Dr. Sarvapalli Radhakrishnan, while welcoming the guests, described the A.I.O.C. as a Renaissance in the field of India's Historical Culture. While addressing the 18th session of A.I.O.C. as General President at Annamalainagar in the year 1955 Dr. S. Radhakrishnan, the then Vice-President of India, stated that the goal of world unity is to be achieved by Ahimsa insisted on by Hinduism, Buddhism and Jainism. In his opinion Buddhism arose in India as an attempt to achieve a purer form of Hinduism. Dr. P. T. Raju, addressing the 14th session at Darabhanga in the year 1948 as Sectional President of Philosophy & Religion, also held a similar view. He said : "Buddhism is no longer studied as a suspect religion even by the Hindus. If the question of the infallibility of the Vedas is left out of consideraion, both Buddhism and Jainism should be treated as belonging to the spiritual tradition".

Buddhism and Jainism, as philosophy and religion, are also in our consideration, but because both have their separate sections, we are not directly discussing in this section.

Friends, in Indian tradition philosophy and religion are just like two sides of a coin. Both the sides of knowledge are working and aiming at the moral and spiritual edification of man. We may say religion is the oldest human instition and philosophy is an offshoot of religion. Philosophy is a science of life and religion is a way of living which is a condition prior to philosophy. Religion is a way of life that distinguishes human beings from animals; philosophy, on the other hand, is a pursuit of knowledge and wisdom leading finally to the spiritual grasp of the Ulimate Reality. For grasping the ultimate reality religion paves the path for achieving the goal of philosophy by purifying the conscience of mankind.

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Acharya Baladev Upadhyaya opines both philosophy and religion are subsidiary of each other. He says - ''दर्शन सिद्धान्त का प्रतिपादक है तो धर्म व्यवहार का प्रदर्शक है। बिना धार्मिक आचार के द्वारा कार्यान्वित हुए दर्शन की स्थित निष्फल है और बिना दार्शनिक विचार के द्वारा परिपुष्ट हुए धर्म की सत्ता अप्रतिष्ठित है।'' (धर्म और दर्शन, पृ. ३०९)

In fact, Indian tradition accepts that philosophy and religion are inseparable. In India, philosophy is not merely an academic pursuit, it is also a way of life intertwined with religion. In the field of religion and philosophy, Indian tradition offers an endless variety and classification. But India is known all over the world for its ùnity in diversity. Different people of India accept their own sect, but at the same time we find religious tolerance in them. Their path is different, but the goal is same - ''एकं सद् विप्रा बहुधा वदन्ति''.

In India every religion, whether it be Vedic, Buddhist or Jain, has a philosphical background too. It is generally believed that Cārvāka has no connection with any religion, but we may deduce from the Cārvāka philosophy that it shows pity for mankind, i.e., भूतदया. Thus, in Indian tradition philosophy and religion are not antagonistic to each other as they have been in some other countries. They are, in fact, related and are inseparable. Prof. N. K. Devaraj also opines the same fact. While addressing the Philosophy & Religion section of the 24th session of A.I.O.C. at Varanasi, Prof. Devaraj asserts : ''वस्तुतः यूरोप में प्रायः दर्शन को धर्म से अलग विद्या माना गया है और इसिलिए कभी दर्शन का लक्ष्य या प्रयोजन मोक्षवाद का प्रतिपादन नही रहा।''

Thus, philosophy and religion are two important subjects of knowledge. In Indian tradition the literature of both the subjects are very vast and the questions related to them are so complicated that they require separate sections for full discussion of each. But the joint treatment in the same section is a positive sign of their inseparableness and oneness in nature and content.

Friends, it is customary of a sectional President to survey the important publications during the last and present sessions, but it is not possible to give the list of all important publications. I may give here information about those publications which have come to my notice. So the scholars whose publications do not find a mention here will kindly excuse me for my inability to include them.

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NEW PUBLICATIONS DURING - 2003-2004

1. Dictionary of Indian Religion (Vol. I&II) - T. Rangaranjan, Eastern Book Linkers, New Delhi, 2003.
2. Meditation - N. C. Panda, D. K. Printworld (P) Ltd., New Delhi, 2003.
3. Hindu Mythology - W. J. Wilkins, D. K. Printworld (P) Ltd., New Delhi, 2003.
4. Essays in Indian Philosophy, Religion & Literature - Piatr Balcerowicz Marek Major (Eds), Motilal Banarsidass, Delhi, 2004.
5. Revealing Advait Vedant - P. K. Sasidharan Nair, New Bharatiya Book Corporation, Delhi, 2004.
6. The Vidhana Texts : A study - P. K. Sasidharan Nair, New Bharatiya Book Corporation, Delhi, 2004.
7. Sleep as a state of consciousness in Advaita Vedanta - Arvind Sharma, State University of New York Press (U.S.A.), 2004.
8. Nature of Man according to the Vedanta - John Levy, Sentient Publications (U.S.A.), 2004.
9. An Introduction to Madhva Vedanta - Deepak Sharma, Ashgate Publishing Limited (U.S.A.) 2003.
10. Reconciling Yogas : Haribhadra's Collection of views on Yoga - Christopher Key Chapple, State University of New York Press (U.S.A.), 2003.
11. Hindu Bioethics for the twenty - first century - S. Cromwell Crawford, State University of New York Press (U.S.A.), 2003.
12. Avatara : The Humanization of Philosophy through the Bhagavad Gita - Antonio T. de Nicolas, Authors Choice Press (U.S.A.), 2003.
13. Siva Sutras : The Yoga of Supereme Identity - Jaideva Singh, Motilal Banarsidass, Delhi, 2003.
14. A Short Introduction to Shakta Philosophy - Subodh Kapoor, Cosmo Publications, Delhi, 2003.
15. Vrata : Sacred vows and traditional fasts - M. N. Dutt, Cosmo Publications, Delhi, 2003.
16. The Promise of Immortality : The true teachings of the Bible and the

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Bhagavata - J. Donald Walters, Crystal Clarity Publishers (U.S.A.), 2003.

17. Knowing beyond knowledge : Epistemologies of Religious experience in Classical and Modern Advaita - Thomas A. Forsthoefel, Ashgate Publishing Limited (U.S.A.) Dec., 2003.

18. Encylopaedic set of 7 books on saraswati - Kalyanaraman, S. Saraswati, Baba Saheb, Bharatiya Itihas Sankalana Samiti, Annapurna, 528 Shaniwar Peth, Pune- 30, 2004.

१९. भारतीय दर्शनशास्त्र का इतिहास (पाँच भाग में) जयदेव वेदालंकार, न्यू भारतीय बुक कारपोरेशन, दिल्ली, २००४.

२०. सनातन हिन्दू धर्म और बौद्ध धर्म – श्यामसुन्दर उपाध्याय, विश्वविद्यालय प्रकाशन, वाराणसी, २००३.

२१. एकनाथ की भागवत – रूपांतरकार – न. वि. सप्रे, विश्वविद्यालय प्रकाशन, वाराणसी, २००४.

Friends, I am not going deep into any particular branch of a specific philosophy or religion; but I want to draw your attention to the coming era, which may be the era of Indian philosophy and thinking. Information Technology was universally considered as the main issue earlier. Later on, in place of Information Technology the age of Bio-Technology emerged. Now this age may be called 'the age of Bio-Technology'. Many thinkers are of the view that after Bio-Technology, 'the age of Knowledge Technology' will come. Our Hon'ble President Dr. A.P.J. Abdul Kalam also always refers to this coming age of Knowledge Technology. The Indian philosophy and thinking will assume greater relevance then. When Aristotle wrote the book on 'Physics', he thought it his highest contribution to the mankind, but after a gap of time he wrote another book which he considered more important and thought-provoking. It was then that he named this thinking as 'Meta-Physics', later on named as 'Philosophy'. When the forth-coming age, i.e. Knowledge Technology, finally arrives, then our Bharatiya Darshan will become the main subject. Let philosophy progress in its own way and help science and all other branches of knowledge to prosper.

Here, I would like to draw the attention of the learned participants of

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this section to study the original texts of Indian philosophy and religion. A systematic comparison and synthesis of Western and Indian philosophy is the need of our time.

Finally, I request my learned friends of this section to excuse me if they find any shortcoming in the content as well as presentation of my address. I thank you all for granting your kind co-operation and patient hearing.

ॐ समानी व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ।।
ॐ शान्तिः ! शान्ति : !! शान्तिः !!!

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DRAVIDIAN SECTION
PRESIDENTIAL ADDRESS

By

DR. P. SYAMALA DEVI

Dear friends,

At the very outset may I express my gratitude for electing me as President of the Dravidic Studies section of the 42 nd session of AIOC, 2004 in Varanasi.

Among the ancient languages of the world the Dravidian group of languages occupy an honoured place both by virtue of their antiquity as well as richeness and variety. Robert Caldwell (1856) was the first to use 'Dravidian' as a generic name of the major language family with Indo-Aryan is spoken in the Indian subcontinent. The word was chosen from'Drāvida' - the adjectival form of Dravida which has already been used more or less distinctively by Sanskrit philologists, as a generic appellation for the south Indian people and their languages.

Members of the Dravidian family.

Bishop Caldwell included 12 languages in the Dravidian family : 1. Tamil, 2. Malayalam, 3. Telugu, 4. Kannada, 5. Tulu, 6. Kudagu, 7. Toda, 8. Kota, 9. Gond, 10. Khond or Ku, 11. Orayon, 12. Rajamahali. He says that the six are 'Cultivated' and the remaining six are 'Uncultivated'. The division of languages into cultivated (developed) and uncultivated (undeveloped) is based on written evidence. He says that Tulu and Kattagu have no script. But these were written in Malayalam script. They had written grammar. Also they were widely known. Therefore his argument can be ignored. Based on these facts, we can include them also in the cultivated group.

Later, when Caldwell wrote the second part of his work, he included one more language, Brahui, spoken in Baluchistan, also in the Dravidian family, raising the number of languages to thirteen. In 1906, Sten konow, in his work, Linguistic Survey of India, added two more languages (Kolami and Naiki) in the Dravidian group. Dr. K. M. Prabhakar Varier, in his

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book Purvakala Bhasa, gives the names of twenty-one languages in the Dravidian family. Krisnamurti raises the number to 22 and V.I. Subrahmanyam to 31 in 1974 in his book, Language and its study (pages 55 and 56). They are 1. Malto, 2. Kuruk, 3. Brahui, 4. Tamil, 5. Malyalam, 6. Kota, 7. Toda, 8. Kurg, 9. Badaga, 10. Kannada, 11. Tulu, 12. Gondi, 13. Kuvi, 14. Gonda, 15. Telugu, 16. Kolami, 17. Naiki, 18. Parji, 19. Gadaba, 20. Erukala, 21. Korki, 22. Kaikkadi, 23. Mutuvan, 24. Kanikar, 25. Savaja, 26. Dorli, 27. Pemgu, 28. Kaya, 29. Manta, 30. Kuruba, 31. Bolari.

In Dravidian Verb Morphology, Dr. P. S. Subrahmanyam includes only 21 languages in Dravidian family : 1. Tamil, 2. Malayalam, 3. Toda, 4. Koda, 5. Kurg, 6. Karnatakam, 7. Tulu, 8. Telugu, 9. Gondi, 10. Konta, 11. Pengo, 12. Manta, 13. Kuyi, 14. Kuvi, 15. Kolami, 16. Naiki, 17. Pargi, 18. Gadaba, 19. Kuruk, 20. Malto, 21. Brahui.

Classification of Dravidian languages

The classification of Caldwell is not acceptable to later linguists. They classify the languages into three groups, namely : 1. Purva-uttara Drāvida, 2. Purva-madhya Drāvida and 3. Purva-dakṣina Drāvida. This division is accepted by Dr. P. S. Subrahmanyam (1971, page 531), Dr. V. I. Subrahmanyam (1974, page 55-56) and Dr. K. M. Prabhakara Varier (Purva Kerala, Bhasa Page 50). This division is based on similarity in new tendencies, phonetic changes, morphology, semantic changes and syntax. Based on these peculiarities, subdivision 1 includes Kurk, Malto and Brahui. In this subdivision the first two form a subgroup and the third another subgroup. In this, the linguists have no difference of opinion.

In the second group, they place 11 languages : 1. Telugu, 2. Gondi, 3. Konda, 4. Pengo, 5. Manda, 6. Kuyi, 7. Kuvi, 8. Kolami, 9. Naiki, 10. Pargi, 11. Gadaba. Among them, the last four separated from others as a sub-group, and 8 and 9 became a second sub-group. The remaining seven became a third sub-group in that order. Then Pengo and Manda formed a new group and Kuyi and Kuvi another.

From the southern division, Tulu separates first. (MB Emeneau, in Journal of American Oriental Society, Volume 87, No. 4, p. 365) Malayalam, Tamil, Kondagu, Kota, Toda, and Kannada form the south-

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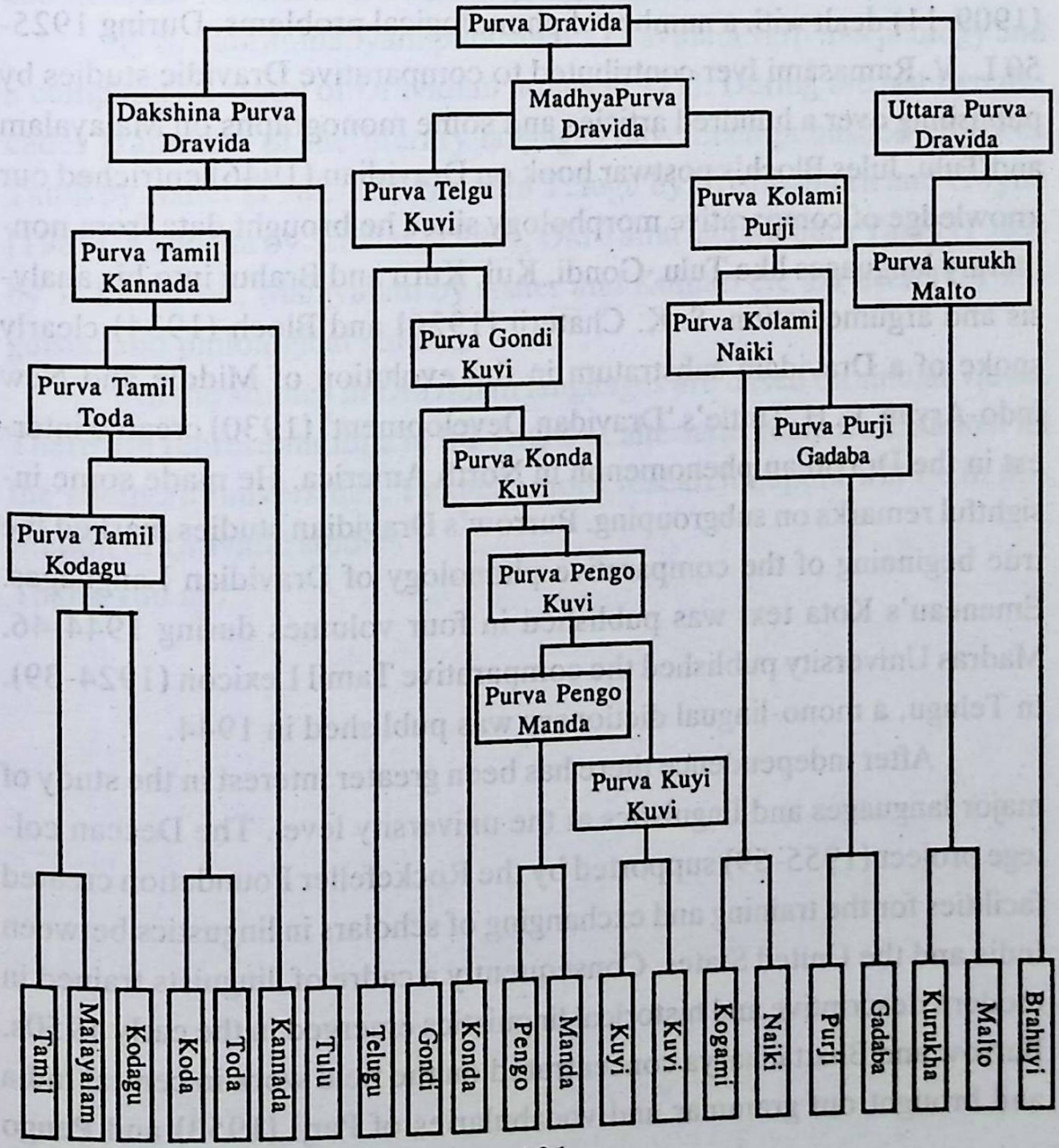
ern branch based on the reconstruction of the past form of the languages. But, Dr. P. S. Subrahmanyam and Dr. K. M. Prabhakara Varier include Tulu also in this group. From this group Tulu spearates first, then Kannada and afterwards the Toda-Kota subgroup. Then comes the turn of Kotatagu. Malayalam and Tamil remained as a sub-group for a few more centuries. Now everyone admits that Malayalam and Tamil had a similar past. Later, Malayalam becomes a separate language by the close contact with Sanskrit, and political separation of Kerala from Tamilnadu and loss of contact between Malayalam and Tamil speaking people.

The early Dravidian and its branches, groups and sub-groups can be shown in the following figure.

Early Dravidian and its branches



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Dravidian Studies

During the 19th Century, after Caldwell's work, there were grammars and bilingual dictionaries of the major Dravidian languages prepared by missionaries and administrative officials. Some of these became standard reference books. Among the minor languages, Manner's dictionary (1866) and Droese's grammar and vocabulary remained as standard writings in the 20th century. The 'Lingustic survey of India' edited by Sir. George A Grierson has brought out short accounts of Dravidian languages (1906). Between 1900 and 1950 scholars from different parts of the world pursued a comparative study of the Dravidian languages besides preparation of grammar and vocabularies of individual languages. Subbaiya (1909-11) dealt with a number of phonological problems. During 1925-50 L. V. Ramasami Iyer contributed to comparative Dravidic studies by publishing over a hundred articles and some monographs on Malayalam and Tulu. Jules Bloch's postwar book on Dravidian (1946) entriched our knowledge of comparative morphology since he brought data from non-literary languages like Tulu, Gondi, Kui, Kuru and Brahui into his analysis and argumentation. S. K. Chaterji (1926) and Bloch (1934) clearly spoke of a Dravidain substratum in the evolution of Middle and New Indo-Aryan. E. H. Tuttle's 'Dravidan Development' (1930) created interest in the Dravidian phenomenon in North America. He made some insightful remarks on subgrouping. Burrow's Dravidian studies marked the true beginning of the comparative phonology of Dravidian Languages. Emeneau's Kota text was published in four volumes during 1944-46. Madras University published the comparative Tamil Lexicon (1924-39). In Telugu, a mono-lingual dictionary was published in 1944.

After independence there has been greater interest in the study of major languages and linguistics at the university level. The Deccan college project (1955-59) supported by the Rockefeller Foundation created facilities for the training and exchanging of scholars in lingustics between India and the United States. Consequently a cadre of linguists trained in modern descriptive and historical linguistics emerged in the early 1950s. Burrow and Bhattacharya concentrated on the field work in central India and brought out grammar and vocabularies of Parji (1953) and Pengo

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(1970), besides articles on Kui and Kuvi. They have also compiled a comparative vocabulary of the Gondi dialects from many published sources. Burrow wrote a short sketch of the Manda grammer. Emeneau was first published in 1961. Its second edition came out in 1984.

Krishnamurti's major work, Telugu Verbal Bases : A Comparative and Descriptive Study, was published in 1961 by the University of California Press. It deals with many topics in comparative Dravidian for the first time. He published several papers on phonological problems in South Dravidian. In another paper (1998) he has summarized the major sound changes in Dravidian. He has published a grammar text and a lexicon of south-central Dravidian languages, Konda.

P. S. Subrahmanyam published a Dravidain verb morphology and a comparative study of Dravidian nouns (1971). During the last two decades grammars of the literary languges have been published : Spoken Tamil by Asher (1982-85). Modern Telugu by Krishnamurti and Gwynn (1985). Kannada by Sridhar (1990), Old Tamil and Modern Tamil (1989) by T. Lehmann, Malayalam by Asher and Kumari etc are useful for linguistic and philological studies.

All the studies in Dravidian languages are based on similar views. There are representations in the AIOC at alternate years from almost all the southern universities. I expect more research papers will be in this section of Dravidic studies

Thank you all.

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TECHNICAL SCIENCE AND FINE ARTS SECTION
PRESIDENTIAL ADDRESS

By

PROF. HARI DUTT SHARMA

One can be proud of the fact that Sanskrit is not merely a language, but a collection of knowledge, a vast treasure house of various disciplines like linguistics, mathematics, astrology, philosophy, religion, history, arts, archeology, architecture and natural sciences like physics, chemistry, biology, botany, medical science, engineering, agriculture, horticulture, cosmology, ecology, aeronautics, navigation etc.

Vedic literature, the oldest resource of Indian wisdom, undoubtedly possessed seeds of scientific knowledge. The science of geometry and astronomy developed in the early Vedic age for the purpose of construction of the Vedic altars and for performing Vedic sacrifices. Various branches of mathematics such as Kṣetragaṇita or geometry, Pāṭigaṇita or arithmetic, Bījagaṇita or algebra etc. are included in almost all works on astronomy. The Āryabhaṭīya of Āryabhaṭa I (b.476 AD), Bṛahmasphuṭasiddhānta of Bṛahmagupta (628 AD), the Mahāsiddhānta of Āryabhaṭa II (950 AD), the Siddhāntaśekhara of Śrīpati (1039 AD) devote seperate sections to mathematics. Bhāskarāchārya II (12th Century) has written 'Līlāvatī' a separate treatise on arithmetic and algebra as sections on his Siddhāntaśiromaṇi. Śulba sūtras are separate works on geometry. Several mathematical methods conceived by earlier mathematicians are found in ancient Sanskrit works. Jyotish or astrology is also one of the greatest sciences which found place in ancient Sanskrit literature. Astrology in Sanskrit has a vast literature. The position of earth, planets, stars, space and their impact on the happenings on human life is a matter of pure scientific knowledge. It is the Vedic literature which first declared that the earth is round and without any basis. Ṛgveda states the same -

चक्राणासः परीणहं पृथिव्या हिरण्येन मणिना शुम्भमानाः ।
न हिन्वानासस्तितिरुस्त इन्द्रं परिस्पशो अदधात् सूर्येण ॥ (ऋग्वेद 1/33/8)

The movement and action of the planets like sun and moon, names

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of different yugas, cycle of time in the form of years, seasons, months, days, minutes, seconds etc. and their calculations are the subject matter of astrology, which is nothing else but scientific. The whole expansion of natural phenomena of the universe is depicted in Indian Astrology. The horoscope of the person is made on the position of planets which, if hundred percent correct, forecasts the good and bad effects and fate in advance. If the wide five skandhas are explained fully, then psychology, biology, physiology, chemistry and medical sciences are also included in the sphere of astrology. It was an established opinion of Indian Astronomy that the earth is a moving thing, but it looks to be stable :- 'चला पृथ्वी स्थिरा भाति'. The Pṛthvī Sūkta of Artharvaveda gives a vivid description of Mother Earth from the viewpoint of geography, geology, agriculture and horticulture. The earth is situated with the gifts of nature :-

यस्यां समुद्र उत सिन्धुरापो यस्यामन्नं कृष्टयः संबभूवुः ।
यस्यामिदं जिन्वति प्राणदेजत् सा नो भूमिः पूर्वपेये दधातु ।। (अथर्ववेद 12/1/3)

Indian medical science, Āyuarveda, contains a vast sphere of knowledge about the human body. Works like चरकसंहिता, सुश्रुतसंहिता, माधवनिदान contain matters on diagnosis and cure of all types of ailments. Their approach towards human health is just like a driving force to make a perfect personality, to make a person healthy in a natural way. Yoga system of India, which is purifier of both internal and external organs, is gaining momentum day by day and is very popular in foreign countries. Yoga system due to its scientific approach is becoming the universal system for healthy body, soul and mind. We find various points of scientific knowledge in Vedic literature. Ṛgveda states that the 'Mitrāvaruṇau' the positive and negative charges, when they act together, cause Electro-magnetic Radiation. The mystery of the birth of the creation and gradual development is discussed thoroughly in पुरुषसूक्त and नासदीयसूक्त. The theory of the water resource is depicted in वरुणसूक्त and theory of fire in अग्निसूक्त. The theory of परमाणुवाद was visualized by ancient Indian thinkers. Kaṇāda perceives अणु, द्वयणु and त्र्यणु. The universe is made of these elements. So in the field of cosmology also the ancient Indian thinkers contributed a lot. Vedas and Purāṇas do contain very deep notions about the cosmos. The idea of fourteen lokas in Purāṇa literature gives an idea of fourteen

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We find that Sanskrit literature contains sufficient scientific elements on zoology and botany. पुरुषसूक्त refers to three types of creatures - the flying birds, wild animal and domestic animals. Different types of animals, birds, water creatures, sky creatures are depicted and classified into four kinds like जरायुज, अण्डज, स्वेदज, उद्भिज्ज. A number of deities are described as having their own sources of movement in the form of cratures. Some of them may fly in space. The concept of Garuḍa, flying in the sky seems to be the original source of an airplane. We are sure that the aeronautics, the science of aeroplane-construction, was prevalent in India. Modern science took this idea from Sanskrit works. Garuḍa, swan, krauñcha, cow, peacock etc. are some of the creature found frequently in Sanskrit literature.

As regards botany, one can find names, utility and beauty of various trees, creepers, flowers, leaves, fruits etc. in Purāṇic literature. The small tree 'soma' is referred at many places from Ṛgveda to Āyurveda. A depiction of 24 kinds of soma is found in Suśruta Saṁhitā. Names and details of 300 types of trees are found in Kālikā Purṇa alone. The trees and creepers also have breathing and growth. A separate branch of Āyurveda is formed by the name 'Vṛkṣāyurveda'. Varāhamihira in his work 'Bṛhatsaṁhitā', has a separate chapter in this name, meaning the 'science of the health of trees'. Flora and fauna have been a charming matter of descriptions in the poems of Sanskrit poets in accordance with their seasons. Upavanavinoda and Puṣpacintāmaṇi are works on botany. Scholars of Sanskrit have to investigate the scientific truth of दोहद- untimely act of blossoming of the flowers on trees.

One more science or scientific subject has come in purview of Sanskritists and that is architecture. In ancient times the art of house building was developed to a high extent. We find the name of the heaven's chief engineer as Viśvakarmā and the magnificent city named 'Indrapras -tha' in old Sanskrit texts. We see the depiction of the art of construction of building in Kāmasūtra, Bṛhatsaṁhitā and Viṣṇudhar-mottarapurāṇa. Viśvakarmaprakāśa of Vāsudeva, Mayamata, Samarāṅ -gaṇasūtradhāra, Mānasollāsa of Someśvara, Śilparatna of Śrikumāra, Aparājitapṛcchā, Mānasāra are some works full of the whole technique of architecture. As we find the system of construction of a house works, in the same way construction of a city is fully depicted in Agnipurāṇa with all geometrical calculations.

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Architecture is a systematic science, which is very useful and timely and suitable even in modern times. The subjet matter of architecture is found in मत्स्यपुराण, अग्निपुराण, गरुडपुराण, विष्णुधर्मोत्तरपुराण etc. The art of sculpture is found fully discussed in Viṣṇudharmottarapurāṇa.

The development of Military science can be traced in old Sanskrit texts. We can very well see the development of this science in Agnipurāṇa, Mahābhārata etc. Different types of weapons possessing killing powers of fire, water, air and other elements were being used in wars. The science of rain is also discussed thoroughly in Sanskrit texts. Bṛihatsaṁihtā of Varāh, mihira says that if five signs, namely wind, light rain lightning, thunder and cloudy sky occur in the sky, it is the time of impregnation of the clouds. Then the clouds shower rains, and it is a process of their delivery. Different types of clouds have been described by different names in Bṛihatsaṁhitā, Bṛhajjyotissāra, Śabdārṇava, Meghamatamañjarī, Arthaśāstra, Kādambinī etc. How seven-coloured ranibow is formed in the sky in rainy season? Varāhamihira displays in the following way:-

सूर्यस्य विविधवर्णाः पवनेन विघट्टिताः साभ्रे ।
वियति धनुःसंस्थाना ये दृश्यन्ते तदिन्द्रधनुः ।। (बृहत्संहिता 35-1)

In the same way old Sanskrit scripture Siddhāntaśiromaṇi of Bhāskarācārya gives scientific interpretation of solar and lunar eclipse : namely that the Moon comes between the Sun and the Earth. If we look thoroughly into the meaning of old Sanskrit scriptures, we find some sort of scientific element in it.

As regards Fine Arts, a good number of systematic researches are being done on the fine arts subjects like music, dance, dramaturgy, prosody, painting, sculpture etc. Indian classical music, which is depicted in old Sanskrit texts, is a perfect system of स्वर, राग, ताल. It delivers utter joy and esctasy to the mind of listener. Sanskrit language, its grammar, prosody and music are inter-related scientifically and they are being interpreted in terms of sciences.

Finally, I have to say that the study of Sanskrit works scientifically is need of the day. The trend has started now. A lot of research papers, research projects have come out on these topics. National and International seminars are being organized on these themes. Rani Durgavati

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University, Jabalpur organized a three day National Seminar संस्कृत वाङ्मय में विज्ञान during 21-23 September, 2000. Arya Kanya Degree College, an Associate college of the University of Allahabad, organized a National Seminar on वैदिक वाङ्मय में विज्ञान. A great variety of seminars have been organized on Indian astrology and medical science. Dharam Hinduja Institute of Indic Research organized the International Conference on "Āyurveda: Modern and Global Identities." on 2-3 July, 2004 in the University of Cambridge. IASTAM, Journal for Asian medicine is going to organize a regional conference on "Asian Medicine Tradition and Modernity", in London on 2nd December, 2004.

The use of Computer and Intenet has brought revolution in the field of Sanskrit Studies. Some technical institutions have prepared database of Sanskrit languge in a scientific manner. Some IIT's are offering Diploma courses in Vedic Computer Science, Ancient Indian Mathematics, Ancient Indian Science and Technology. Rashtrya San The Vidyapeetha is putting sincere efforts in to modernizeing Sanskrit education by the application of modern thechnology appliances. Sanskrit Science Exhibition sponsored by this Vidyapeetha has been a landmark in unraveling profound scientific wisdom contained in Sanskrit literature, and proving its relevance to the modern world. Bhandarkar Oriental Research Intitute, Pune and French Institute of Indology, Pondicherry are also working in this field. So the section 'Technical Sciences and Fine Arts' in relation with oriental studies attaches more and more importance in modern perspective.

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ISLAMIC REGIME & WOMEN'S STATUS IN IRAN
PRESIDENTIAL ADDRESS

By

DR. GHULAM MURSALEEN

Dear Friends and Colleagues

First of all, I must thank the honourable delegates of the All-India Oriental Conference who elected me as the President of West Asian Studies Section for the 42nd Session of A.I.O.C. It is indeed a matter of great privilege that I am here to present my presidential address to this august gathering.

At the outset I would like to express my heartfelt thanks to the organizers who have bestowed on me this wonderful opportunity and responsibility. Moreover, I sincerely hope that my presentation would be of some significance since the time is opportune to invoke this subject in this gathering and highlight the salient features contained therein.

This paper attempts to analyse the socio-political conditions of Iranian Women. In this context a comparative study of Iranian women before and after the Islamic revolution has been carried out. The paper ascertains the changes in the status of women in Iran in different eras. The study gives a special emphasis on finding whether Iranian women did benefit from the revolution or whether the revolutionary rhetoric regarding women empowerment was implemented or remained as more verbal assurances. The paper also examines whether religion was used as a tool to deny the rights of women in the post - revolutionary period.

The Qajar Period (1827-1925)

In the beginning of the Qajar period, there was a rigid social and political system and women's activities were limited to the household only. They were not allowed to go outside the house except accompanied by men. Women's activities were confined within the family life, run -

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ning household affairs and taking care of the children. However, there were some exceptional individual women who rejected the women's position in the society and raised a little consciousness among women. But their social and political activities were limited to the field of poetry and literature. Among the most prominent women of the time were Ghoratol'ein (1815-1851) and Tajol-Saltaneh. In the history of Iran, no significant role was played by women upto the Tobacco Movement (1891-1892) and the Constitutional Revolution (1906-1911). Women for the first time in Iran gathered and shouted slogans against the Tobacco Movement.

With the beginning of 20th Century, women began to be conscious and aware of their position and participated in the struggles of 1906-1911 against the royal dictatorship for the establishment of the constitution. It was the first time when veiled women in black *chadors* were seen carrying guns. So it is not surprising that in recent times veiled women carry guns. In one of the fights with the troops of the king about twenty dead bodies of women revolutionaries in men's clothes were found. It was also the first time, when women from all classes of society joined men in public to achieve success in the Constitutional Revolution. Hundreds of women demonstrated in the streets, stopping the carriage of the king forcibly, shouted slogans against the then government and in favour of the religious leaders and also threatened the king to paticipate in *Jihad.* This participation in the struggles led women to form different organizations and start publications and later on establish schools for girls. During the years 1931-1951, various societies were formed for promoting the political and social rights of Iranian women in different parts of Iran and many schools for girls were established in Tehran and other cities. The continuous founding of schools for girls initiated changes in Iranian society, especially in the position of women. Similarly, the role of conscious and liberal men in the movement for women's emancipation cannot be ignored during the period of Constitutional Revolution, who encouraged women to pariticipate in the Revolution. Apart from the progressive religious leaders, the writers and the poets of the period also had an important role in awakening women's consciousness and of their rights.

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After the establishment of the Constitution, women were disappointed, because they did not see any radical change in their position and freedom in terms of the social and political situation except establishment of some schools for girls. Although the revolution did greatly change the attitude of men to women, the period saw the beginning of reconstruction of the female public image through literature. They were neither granted the right to vote, nor recognised as citizens equal to men. In short the question of women was never seriously discussed in the *Majlis* as the purpose of the Constitution did not include the promotion of the status of women.

The Pahlavi Period (1925-1979) :

The coup détat of 1925 brought Reza shah (1925-1941) the first of the two Pahlavi kings, into power. During this period, Iranian society went through an intense phase of industrialization. The country was suddenly bursting with highly advanced technological machinery imported from the West. Thus Western influence, which had been penetrating Iran slowly for the past two or three centuries, dominated the country in the form of western science and technology. With the strict measures taken by Shah against all progressive organizations including those of women, a period of repression started. However, education for women was included in the Reza Shah's reform policies, the young girls were given opportunity to enter the public arena for education and work and right to education for women was imposed as a legal change in the position of women. Three major legal reforms in the status of women - the Unveiling Act of 1936, the suffrage Act of 1963 and the family Protection Law of 1967 - were strictly imposed through police force. Since Reza Shah realized that women's labour was essential for his project of Westernising, he opened the way for women to appear in public unveiled and gradually to participate in the social and political activities. A considerable number of schools for girls were opened to prepare them for their participation in westernising Iranian society. Thus during this period, although progressive and leftist movements were crushed, women's societies and

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groups were then active in promoting the education and socialization of women.

Reza Shah was exiled in 1941 and his son Mohammad Reza Shah replaced him. During the short period of 1941 to 1953 a little democracy in Iran prvailed, Iranian women's organizations flourished amongst other political organizations and women's role in social as well as political activities expanded. The name of Fatima Sayyah (1902- 48) can be mentioned here; she was the first woman to become Professor at Tehran University and was the first to represent Iran at the United Nations. She was also a writer, journalist and editor of one of the most popular women's magazines of the time, *Zanan-e-Iran*. Besides her political activities she wrote many articles on women.

The majority of women were always from the middle class families whose activities were controlled by men. Women once again during the course of nationalization of oil fields in the South Iran, played a dominant role and supported the short reigned national government of Mosaddegh (1951-53). During the coup détat of 1953, many women fought side by side with men against the government forces and were killed.

With the coup d'etat of 1953, a new period of repression in Iran started when all the democratic rights of the people along with the political activities of women were abolished. Despite this ban, women between the years 1960 and 1963 participated in students' struggles and teachers' strikes and their demonstrations against the regime, and some of them even lost their lives.

However, during the 'White Revolution of 1963' the Shah paid attention to the emancipation of women and became champion of women's emancipation by granting women the right to vote and to become elected as representatives in the parliament. Thus women now gained their long awaited demands of equality, unveiling, their right to vote and participation in the social and political life as well as cultural freedom. The Shah on his own initiative granted this policy of emancipation of women and the purpose might be winning over the middle class women of the intelligentsia. By this time, women were participating actively in

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the public sphere, although at the same time bearing the heavy responsibilities of domestic life. There were women in the army, the air force, in the diplomatic section of the foreign affairs, as well as in law, medicine, education and the civil sevices.

An overall look at the Pahlavi period shows that women enjoyed an improving position, especially in legal terms, but these changes were all imposed by the government and were not the result of a conscious demand on the part of women. Hence the majority of women could not understand their rights and in many cases, their rights were misused.

As a result of the Shah's industrialization programme, which started with the White Revolution on 1963, there was a significant increase in the number of women working as wage labourers. Until the mid-1970s, women's participation was increased in all the public and private sectors even in the military where they fought for the government as soldiers not as women. At the same time, a section of young intellectual women (mainly students and teachers) realizing their intense political repression joined the undrground political activities of armed struggle against the Shah's regime. These underground political activities were being carried out by the newly formed *Sazeman-e-Mojahedin-e-Khalgh* (Organization of people's Mujahedin) and *Sazeman-e-Feddayan-e-Khalgh* (Organization of people's Fedaien) which were attracted by women and therefore, a considerable number of women gradually joined either of these organizations with great enthusiasm. These women became very active, many of them even sacrificed there lives and became martyrs of the 1979 revolution. The most prominent name in this regard is of Ashraf Dehghani whose four childeren were killed for their cause.

Period of Islamic Republic of Iran (1979-2004) :

This period for the study of status of women many be divided into three phases : (i) Revolutionary Period (1979-1989), from the establishment of Islamic Republic of Iran to the death of Ayatollah Ruhollah Khomeini; (ii) Construction Period (1989-97), from the presidentship of Hojjatol Islam Ali Akbar Hashmi Rafsanjani to his decline; and (iii) Re-

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formist Period (1997-2004) from the election of Hojjatol Islam Syed Mohammad Khatami as president till date.

(i) Revolutionalry Period (1979-89) :

Before going into any detail about the women's status during the period of the Islamic Republic, a brief discussion of the Shah regime and women's role to overthrow the Shah regime is necessary. Reza Shah and his son Mohammad Reza Shah were westernising Iran with the introduction of new and modern Industries and to achieve that goal, both of them obliged women by granting them more and more legal rights and by increasing of their employment in government and private sectors. Many women unknowingly were enjoying these granted rights, while others not. But were the fact was that Iran was being exploited by imperialism and their society was gradually becoming dependent upon western capitalism, which was destroying the country economically, politically, socially and culturally.

In these circumstances, some far-sighted and conscious people organized themselves to combat all the evils created by the Shah and formed different organizations. In the beginning, all struggles were made underground in which conscious women also participated to save their country, the prominent one being Ashraf Dehghani, who played important roles in decision making along with many of their counter parts. However, the participation of women in the struggle to overthrow the Shah regime was very vital because when most of anti-Shah protesting males were caught by the SAVAK and sent to prison or to exile, it was women who carried on the cause. The women who were wearing their traditional *chadors,* which was then used as a symbol of solidarity, proved more effective, because they were less suspected by the government agents. They were used as gun carriers and news carriers from one place to the other. Moreover, they could penetrate into places where men could not reach. Hence, women proved to be very active, sincere and courageous. Many women were arrested, imprisoned, tortured and killed. It is also noteworthy that in the movement of the Islamic Revolution women were the first to go on strikes whether they were in telecommunications, or

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working as nurses in hospitals, or as teachers or civil servants or working in factories. They also participated in street demonstrations and marches where they were violently treated by soldiers of the Shah. During the massacre of 8 Sept. 1978, known as Black Friday, most of the 4000 people were women.

However, the participation of revolutionary women in the Islamic Revolution of Iran was for the establishment of the Islamic Republic through which they wanted to obtain more freedom and equality and also to get rid of the Shah's regime. There were also traditionalist women who participated the against Shah's regime, but did not fight for improving their own position, and they were satisfied to be good mothers and obedient wives. Their traditional way of upbringing and training was such that they did not prepare for any profound change in their position, though these were needed in a progressive society. The majority of such women was generally illiterate, economically dependent on their male counterparts.

One month after the successful Islamic Revolution and establishment of Islamic Republic of Iran in March, 1979, Ayatollah Khomeini sacked all female judges and lawyers and ordered the complusory veiling of women, *Hejab-e-Islami.* In May 1979, co-education was banned. In June of the same year, married girls were barred from attending schools and in July seaside resorts were segregated for women. They were not allowed to go to any public place unveiled. For the first time in the history of Iran, women were exectuted for prostitution and demoralisation. By October, 1979, Imam Khomeini granted Iranian men the right to ploygamous marriages, which earlier had been outlawed unless the first wife consented to it, and to unilateral divorce at will which had earlier been made subject to the decision of the Family Courts. The official age of marriage for girls were reduced to 13 from 18 years. At the same time, women have been given the right to vote and to be contested and elected to the legislative and parliamentary bodies at theboth local and national levels. Therefore, it was not surprising that in the Assembly formed in 1979, there was only one woman among its 83 members.

However women were not happy due to the imposition of all changes in their rights and they refused to be thus marginalised. They

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organised public demonstration, meetings, marches and protests against the imposition of the veil and reintroduction of other changes. But in 1980 when Iraq invaded Iran and launched a war that lasted 8 years, i.e., up to 1988, the energy of women was rechannelled towards the war efforts. This in turn, enabled the Islamic Republic of Iran to find its feet and become more firmly established. Hence women once again participated in the war with Iraq in favour of the Islamic Republic of Iran, while a Gulf between secular and religious women also emerged. The Islamic women were negotiating with the government within the context of Islam whilst secular women were protesting for human rights and international recognition of women. However, the aim of both these guoups was to seek lifting of constraints imposed on women by the post revolutionary government.

On the educational and intellectual front a massive progamme of Islamising school curricula was launched. All the text books in schools and universities were thorouhgly checked and revised. Any view and idea found to be pro-western or imperialistic or un-Islamic, was eradicated and photographs of women were also removed from every book.

(ii) Reconstruction Period (1989-97) :

After the demise of Ayatollah Khomeini, Hojjatol Islam Ali Akbar Hashemi Rafsanjani was elected as President of Iran in July 1989 and continued till 1997. After his victory by moderate supporters President Rafsanjani promised to return to free market economy, more normal relations with the west and gave a welcome signal for exiles to return. After the end of the Iraq-Iran war, new policies were implemented to reconstruct the devastated infrastructure and reorganise the economy. Thus the period of Hojjatol Islam Rafsanjani is called reconstructive period. Secular women started to create their informal groups and organised debates on issues related to the condition of women. As a result of women's efforts government authorised relative freedom for the press and, therefore, several new journals and magazines, including women's, started publishing. Hence, women began to publish books and magazines protesting against the institutionalisation of gender inequality. Now the debates and

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conferences widely started to be organised on different aspects of women;s issues and their family affairs. The first conference of this kind, entitled, "Social Participation of Women", was organised by Tehran's Women's Commission in 1993 at Shahid Beheshti University. A great number of participants from different disciplines debated the economic role of women, women's rights, women's political participation and women's cultural activities. Concomitant with these changes Muslim social & political activists shared a modern reading of Islam and argued that Islam is a dynamic religion and should be adapted to the realities of society, of which women's economic social & political activities have become an integral part.

Women's participation in the service sector has also increased in the post-revolutionary period. It was found that labour force participation rate was 30 per cent in 1980, which rose slightly to 30.1 per cent in 1997 (World Employment Report 1980-99). However, male participation declined during this period, from 47 per cent in 1980 to 44.2 per cent in 1997. But in the case of female participation it was noted that it increased from 12.4 per cent in 1980 to 15.6 per cent in 1997. There was 85.5 per cent of the employed women in education and health in 1979, which rose to 96 per cent in 1996. According to the 1986 census, 28 per cent of the government employees were female, which rose to 30 per cent in 1991.

Women's participation in politics has also increased over the years. Their share was 1.5 per cent in the first, second and third *Majlis* convened respectively in 1979, 1983 and 1987. The majority of women parliamentarians were from the ruling Islamic Republican Party. Despite their full identity with the state and its ideology they defended women's Islamic needs and rights. In the fourth *Majlis* 1992 the number of women representatives increased to 3.3 per cent. These representatives were more educated than the earlier ones. Hence they tried to amend some articles of the personal status but could not succeed due to the uncooperative attitude of the male deputies. In the fifth *Majlis* election, 1996, gender conscious Islamist women participated more actively as candidates, campaigners and voters. Women got 4 per cent of the total seats in that elec-

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tion. These elected women were more vocal, assertive and more experienced on women's issues.

Reformist Period (1997 - till date) :

Mohammad Khatami, a moderate cleric was elected as president of Iran and took charge on 3rd August 1997 from Rafsanjani, also a moderate and Khatami's political ally. Hojjatol Islam Mohammad Khatami won his election to the post of President due to the vote of women. President Khatami's first action was to a prominent woman, Masoumeh Ebtekar, as one of the Vice-Presidents. She has a long association with the fundamentalists. She is not much in favour of giving women more personal freedom and she also defends stoning of women to death. Women were being continuously arrested for improper veiling and women were banned from being judges, because they are not considered capable of making important decisions. Women are also not given the some inheritance rights as men. Women have been granted some custody rights to children after divorce. More restrictions are imposed on photographs of women to be published in newspapers and magazines.

The victory of Khatami in the 2001 election opened the way for more reforms, notably greater press freedom and appointment of a female as Vice-President of the Republic. President Khatami is of the view that women can play a crucial role both in family life and in the social arena. He out - rightly rejects the notion of superiority of male over female and advocates the leadership of the competent and meritorious irrespective of gender. Despite all this, we find that the status of women in Iran is not satisfactory; they are still lagging behind men in many spheres of life. It is now required that the women should be taken care of because there cannot be sustainable development and progress without development of children who are the future prospects of the country. The Divorce Act passed in 1989, was amended in 1999, and provides that women may request divorce from a man on valid grounds.

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Conclusion :

Women in Iran are in a far better position than in many Arab countires today. They had played a very active role in Islamic revolution in Iran from the very beginning. The Shah had imposed reforms based on westernisation, abolished the veil and encouraged western dress. However, these and other reforms were quite superficial, as women had no freedom to participate in political activities. It was a western imitation of western culture than the freedom for women. Women too, therefore, joined the Islamic Revolution. They, without any compulsion, chose to give up their mini skirts and took to the *chadors.* Ayatollah Khomeini had also argued them of full political, cultural and social freedom after the Revoution. But, after the revolution, Ayatollah Khomeini did not fulfil his promise and women were, however, disappointed because of more restrictions were imposed upon them. Therefore, they did not give up fighting for their rights.

Although Mohammad Khatami is the president of Iran, he is not the supreme spiritual leader, the most powerful position in Iran. The supreme leader, Ayatollah Ali Khamenei, controls the armed forces, the police, the security and intelligence, radio and television, and the judicial system. The *Velayat-e-Faqih* has his own version of reform that may benefit women and society at large. Ayatollah Khamenei's opinion about women and their place in society is the same as his predecessor Ayatollah Khamenei's that women should be good wives and mothers. In july 1997 Ayatollah Khamenei said that the idea of women's equal participation in society was negative, primitive and childish. This is contradictory to the much progessive attitude of Khatami and some others regarding the role of women in society.

However, in post-revolution of Iran, participation of women in many kinds of activities has increased over the years. The constitution of Iran gives full right to women for acquiring education so that they could be educatd and opt their career, as they like. It is also emphasized that Islam never prohibits women from learning and acquiring knowledge. It is in fact made obligatory on their parts to acquire education. It was found that women are doing very well in teaching profession especially at pri

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mary level because they influence the young mind in a better way. So they are advocated to take up teaching jobs on a very large scale.

There is a positive change in the status of women in post-revolution any Iran. But this issue still needs more attention for the overall development of Iran in every field to catch up with the pace of developments which are taking place in other parts of the world. For this, the role of women becomes pertinent in the process of nation building which must be taken care of. There is no doubt a great deal to learn from the West. But there is a lot of scope to improve the position of women from within. The Islamic way of life is adequate to ameliorate the conditions of Muslim women if it is followed properly. Only through authentic Islam, can Muslim women achieve freedom and self-respect. It is now important for the Muslim countries to demonstrate the beauty of their religion and dispel the misconceptions surrounding the true position of Islam regarding women.

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MODERN SANSKRIT SECTION

PRESIDENTIAL ADDRESS

By

PROF. RADHAVALLABH TRIPATHI

अभिनवमपि परिधानं नवमाभरणं सरस्वतीदेव्याः।
कायामपि च च्छायामाविष्कुर्वन्नवां च नवाम्।।
परिपाकः प्रज्ञायाः स्पन्दो यौवनगतो नवो नवश्च।
अनुवादो विश्वस्य रचनावचनावलीविशेषाणाम्।।
भवितव्यं तद् भारतभूमेः क्रान्तेस्तथा च सङ्क्रान्तेः।
आयतिगतिभिर्लसितं चित्रं सम्भावनामयं च।।
ऊर्जा वा लालित्यं दधदिह निखिलं तथा च गतिशीलम्
साम्प्रतिकं साहित्यं संस्कृतभाषागतं लसति।।

अयि प्राच्यविद्यापरिषदि सङ्गताः सम्मान्याः विपश्चिदपश्चिमाः, सम्पूर्णानन्दसंस्कृतविश्वविद्यालये समायोज्यमाने प्राच्यविद्यापरिषदोऽस्मिन्नधिवेशने अयं जन आधुनिकसंस्कृतसाहित्यवर्गस्याध्यक्षो नियोजित इति आत्मानं धन्यं मन्ये। १९९७ तमे क्रैस्तवाब्दे जनवरीमासस्य २८–३० तिथिषु समायोजिते अस्याः परिषदो जादवपुराधिवेशने सर्वप्रथमं प्रवर्तितोऽयमाधुनिकसंस्कृतसाहित्य–शीर्षकोऽनुभागः, यत्र चाध्यक्षमकारि सुप्रथितैः साहित्यकारैः श्रीमद्भी रामकरणशर्मभिः। एतादृशानां तपःपूतानां विदुषां दायमहं सगौरवं बिभर्मि, तथैव च जानामि स्वीयामक्षमतां महाविषयस्य प्रतिपादने सीमानं च स्वीयाम्। तथापि यथामति अतीतेषु त्रिचतुर्षु वर्षेषु प्रकाशमायातं साहित्यमाकलयामि।

अस्मिन्नवधौ ये महनीया रचनाकारा संस्कृतसाहित्ये प्रौढोदात्तभणितिभिः भव्यं भावयामासु भारत्या भवनं तेषु उल्लेखमर्हन्ति गोविन्दचन्द्रपाण्डेयो रामकरणशर्मा जगन्नाथपाठकोऽभिराजराजेन्द्रमिश्रः परमानन्दशास्त्री रमाकान्तशुक्ल इच्छारामो द्विवेदी केशवचन्द्रदाशो हर्षदेवो माधवश्च। हृद्यमनवद्यं गद्यं पद्यं स समं साधयन् काव्यरचनाभिरनुवादैः अभिनवकाव्यालङ्कारसूत्रे – कविगतसमाधिनिष्यन्दभूतं विविधविद्यावदातं सकलशास्त्रतत्त्वसमन्वितं जीवनस्य सर्वाङ्गीणं रूपं निर्दिशत् जगतो नानावस्थानां परिज्ञाने प्रमाणभूतमभिनवकल्पनाभिरामं काव्यमुत्तमोत्तमम् तस्य च कर्ता कविः सिद्ध इति। तथाहि आधुनिकसंस्कृतरचनाया मानदण्डमुपस्थापयन्ती प्रवाहिता अनेन भागीरथी (२००२)। लोकः, कालः, वसन्तानिलः, भागीरथी, शतदलम् दक्षिणापथे जयसिंहः प्रत्यग्बिम्बा इति सप्तसु धारासु प्रवहमाणा भागीरथी स्नपयति प्रतिभाप्रवाहाणां नवोच्छलनैः। आत्मनो रचनाप्रक्रियां निरूपयता अनेन सुकविना स्वयमुक्तम् –

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वाणी वासुकितामधत्त सहसा स्वापायमानस्य मे
प्रज्ञा मन्दररूपिणी समभवच्चेतोदधिं मथ्नती ।
इत्याकारविवतकौतुकरसप्रेक्षेरितोऽचिन्तयं
किं रत्नेषु लभेय कालगरलं किं वाऽमृतं संविदः ।।

विश्वं क्रोडीकुर्वन्ति पाण्डेयस्य सुभाषितानि, एकोऽपि श्लोकः प्रबन्धायत इति आनन्दवर्धनोक्तिं च चरितार्थयन्ति । तद्यथा– पर्वतनगरीं वर्णयन्नयमाह –

गिरिशिखरे पुरमभिते वाहनपङ्क्तिः प्रदीपमालेव ।
नक्षत्राणि सुमेरोर्विदधति च परिक्रमामनिशम् ।

गिरिनगरगामिषु वृत्ताकृतिकुटिलपथेषु चङ्क्रम्यमाणानि वाहनानि रात्रौ आरात्रिकमिव रचयन्ति पर्वतस्य इत्यत्र उत्प्रेक्षा । आधुनिकमपि दृश्यं निरूपयन्तीह तदीया भागीरथी आध्यात्मिकमाधिदैविकमाधिभौतिकं च त्रितयमपि रूपं वस्तुजातस्योन्मीलयन्ती सत्यं त्रिपथगा जाता । अत उच्यते मया–

व्यासो भाति च कालिदासकवितास्वारस्यमुन्मीलति
बाणः प्राणमयो विभाति सरसं जागर्ति योगेश्वरः ।
अर्वाचामपि धारयत्यभिनवां शोभां तथा वक्रतां
पाण्डेयः कवयत्यमन्दसहजं गोविन्दचन्द्रः सुधीः ।

सरस्वत्याः सौम्य आराधकः साधकः कविः श्रीरामकरणशर्मा प्रतिवर्षं प्रायः सङ्कलनमेकं भारतीमन्दिराजिरेऽर्पयति, अतीतेषु त्रिषु वर्षेषु अस्य चत्वारि काव्यसङ्कलनानि प्रकाशितानि – मानसी, सुमनोमाला, सिनीवाली, राका चेति । अस्य कवितायां सर्वत्र उदात्ततत्त्वमाहितम् रचयति चेतनाया ऊर्ध्वारोहणाय कामपि निःश्रेणीम् । आत्मानं निःशेषीकृत्य समर्पणस्य रचयति सोऽयं स्वकाव्ये महतीं कामपि भूमिकाम् । तद्यथा–

कर्पूरो भूयासं/बहिरपि चान्तर्वलक्षतां सुदधत्/ समर्पयेयं स्वमिदं/
सर्वं कर्पूरगौराय ।।

अथवा -

नाहं भवानि लौहं/भवानि कीटांशुकं मृदुलमृदुलम् ।

सहजसौम्या यथा अस्य आकृतिस्तथैव संस्कृते अस्य कृतिः । परन्तु युगसत्यं यथा साक्षात्करोति यथा च प्रत्यादिशति दौरात्म्यं दुर्भाग्यं दैवदुर्विलसितं च तत्र ऋषिदृष्टिरेव । तथाहि–

स्वयं प्रदाह्य सद्म हे मनोस्तनुज रोदिषि । (मानसी, पृ. ३७)

आधुनिकस्य नेतृरूपनरपिशाचस्य इदं चित्रं तन्दुलानलदलमिति नवीनशब्दयोजनाया भास्वरं दहति दीपयति दारयति वेदनया हृदयम्–

हुत्वा कामपि तन्दुलानलदले तद्भस्मना मण्डितः

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पश्यायाति स बुद्धिमान् धवलवाग्वेषो ह्रियाऽप्युज्झितः ।। (तत्रैव, १३)

किञ्च –

आकाशोऽहं विशालः शकलविरहितः शून्यशून्योऽप्यनन्तः ।
क्षोणीनां नृत्यभूमिस्तरणिविधुबुधाङ्गारकैर्दीप्यमानः ।
सर्वेषामेव नित्यं सुगम इह ततः सर्वतोऽहं प्रसन्नः
क्षुद्रैरैभिः कपालैर्घट, किमिति ममानन्तताामाच्छिनत्सि ।। (सन्ध्या, पृ. ८७)

इत्यन्योक्त्या अयमाकाशकविरिति विरुदेनालङ्कर्तुं शक्यः आतपत्रभारविरिव, घण्टामाघ इव वा । उक्तं मया पूर्वमस्योपलब्धीर्व्याचिख्यासुना –

निर्मलहृदयः सदयः करुणावरुणालयः सदा धीरः ।
संस्कृतितटिनीतीरो जीयात् शरदां शतं सुखेन ।।
सहजस्फीता धारा प्रवहति नित्यं यदीयकवितायाः ।
सरसमनोज्ञा रुचिरा हृद्ये गद्ये तथैव पद्ये ।।
विनयस्निग्धा मधुरा सत्कृतिनिपुणा सदाक्षिण्याऽस्य ।
आर्या यथैव भार्या रसमयमिव च विदधाति जगत् ।।
अनवद्यं यस्यास्ते चरितं रचना तथैव निरवद्या ।
मुदिताकृतिः कृतीयं जीयात् शरदां शतं सुखेन ।।

अभिराजराजेन्द्रमिश्रस्य एकैकं काव्यं तदीयायाः कीर्तेरक्षयः स्तम्भः । अतीतेषु पञ्चसु अब्देषु अस्य यत् साहित्यं प्रकाश्यमायातं तेन सर्वथा सम्पन्नतरः समजनि सुरसरस्वत्याः साहित्यभाण्डागारः । तत्र अरण्यानी (१९९९), संस्कृतशतकम् (१९९९) अभिराजसहस्रकम् (१९९९) मृगाङ्कदूतम् (२००३), चर्चरी (२००४) इति खण्डकाव्यानि; मधुपर्णी (२०००), कौमारम् (२००१) मत्तवारणी (२००२) इति च गीतसङ्कलनानि; नाट्यनवग्रहम् (१९९९) इति नव एव नवानां नाट्यानां सङ्ग्रहः (१९९९), चित्रपर्णी (२००१) इति लघुकथानां सङ्ग्रहः समीक्षासौरभम् (२००४) इति समीक्षाग्रन्थः अभिराजयशोभूषणम् इति च अंशतः प्रकाशितः काव्यशास्त्रग्रन्थ उल्लेखमर्हन्ति । अनवतरतं प्रतिपदं प्रगुणयति महाकविरयं स्वीयां काव्ययात्राम् समधिकतरं प्रौढिमानं प्रकर्षं च गाहमानं दरीदृश्यतेऽस्य कृतित्वम् । मत्तवारण्या प्रत्याख्याता मदान्धाः, रचिता मोहभङ्गस्य प्रत्याख्यानस्य च युगोचिता कविता ।

माकन्दस्य फलागमे पिचुमन्दतैव विलोकिता ।
परिकल्पिता वनराजता गोमायुतैव विलोकिता । (पृ.२०)
गृहदीप एव गृहं दहेद् भगवन् किमत्र विधीयताम् ।
का वा कथा तिलानां सिकतादचयादपीयम् ।
चुच्यति निकामतैलं राष्ट्रस्य राजधानी ।। (पृ.३६)

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यथा यथाऽयं समग्रयति सकलकलाविलासविच्छित्तिमनोहराभी रचनाभूमिकाभी रम्यं साहित्यसौधं स्वकीयं, तथा तथा वैपुल्यं प्राप्नोति सरस्वत्याः संसारोऽपि । उक्तमेव मया प्राक् –

के वा भावा अहमहमिकां नैव काव्येऽस्य कुर्युः
के के शब्दाः अभिनवविधा नैव विन्यासमाप्ताः ।
का वै भाषा श्रयत इह नो लेखनीं गद्यपद्ये
साम्राज्येऽस्मिन् कविबुधनुते याऽभिराजस्य नित्यम् ।।

अत एवैतादृशानां सिद्धसाधकसारस्वतकवीनामुपलब्धीर्भावयता मया साम्प्रतिकसंस्कृतसाहित्यं लक्षयता उक्तम् परिपाकः प्रज्ञायाः इति ।

विंशशताब्दी येषां संस्कृतकवीनां हृद्यनिरवद्यरचनावचनावलिभिर्महीयते, तेषु अन्यतमो वर्तते जगन्नाथपाठकः । अतीतेषु अब्देषु अनेन संस्कृते चिरमोमसखय्यामायितम्, सम्प्रत्ययं सर्वथा गालिबायते । विद्यानिवासमिश्राणां पदावलीमाश्रित्य वक्तुमर्हाम्यहं यन्निखिलस्य मार्दवस्य निखिलस्य निःशेषीकरणभावस्य निखिलस्य चात्मासवनभावस्य किमपि अनुष्ठानं रचयति कविता जगन्नाथपाठकस्य । वस्तुतः समग्रायाः शताब्द्याः काचन महती उपलब्धिर्वर्तते जगन्नाथपाठककृतो गालिबकाव्यानुवादः ।

ईरानकाव्यकलितं भारतदर्शनसुधारसोद्वलितम् ।
गालिबचषकोच्छलितं ललितं मधु किञ्चिदुल्लसति ।। (गालिबकाव्यामुखे) ।

अत एवोच्यतेऽस्माभिः –

केवलोऽपि स्पृशत्येव मानसं कविगालिबः ।
हृदयं किं न गाहेत जगन्नाथानुवादितः ।।

एषु वर्षेषु रेवाप्रसादद्विवेदिनो विविधान् शास्त्रियान् ग्रन्थान् विरचितवन्तः । तेषां सप्तर्षिकाङ्ग्रेसं नाम दशाङ्कं नाटकं पुनरपि व्यनक्ति तदीयप्रतिभायास्तेजो नवकल्पनापाटवं समीक्षणचणत्वं च नवयुगस्य । अथ शिखरं सारस्वतसाधनायाः कमप्यारूढाऽस्य भारती नवीने कुमारविजयकाव्ये, यत्र कालिदासीयां भारतीं भावयन्, भारतस्य भवितव्यतां निर्दिशति कृती क्रान्तदर्शी च कविरयम् ।

२००१ तमे वत्सरे परमानन्दशास्त्रिणो **मन्थनं** नाम मनोन्माथि खण्डकाव्यं प्रकाशमायातम् । शाकुन्तलीयं पात्रजगत् आधुनिकभावबोधसंवलितं विधाय नारीमनोविज्ञानं नार्या सङ्घर्षं वेदनां च भावं कविना व्यरचि चेदं काव्यम् ।

विडम्बनैषा परवश्यानार्या
दुग्धोज्ज्वलं युद्धृदयं बिभर्ति ।
यथा यथा मन्थनमेति चैतत्
तथा यथा स्नेह उपर्युपेति ।। (३/५१)

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इयं श्लेषानुप्राणिता तादृशी महिममयी उपमा परमानन्दशास्त्रिणा प्रायोजि, यया काव्याम्बुधिमन्थनोत्थं नवनीतं समर्पन्नानन्दतरङ्गं च तरलयन्नयं मन्थनपरमानन्द इति ख्यापयितुं शक्येत।

संस्कृतस्य नवोन्मेषप्रतीकभूतौ हर्षदेवो माधवः केशवचन्द्रो दाशश्च चिरं चर्चितो मया विविधेषु स्वलेखेषु पुस्तकेषु वा। सत्यमेव जागरितप्रतिभायाः कमपि चमत्कारं वितनोति हर्षदेवमाधवः। अस्य काव्यानि आङ्ग्लभाषायामनूदितानि विदेशीयासु तासु तासु पत्रिकासु भारतीये च इण्डियनलिटरेचर नाम्नि त्रैमासिकेऽन्यत्र च प्रकाशितान्येव एव, अन्यास्वपि भाषासु हिन्दी-कश्मीरी-तेलुगु-प्रभृतिष्वनुवादा अस्य काव्यानां प्राकाश्यं गता इति गौरवं साम्प्रतिकसंस्कृतसाहित्यस्य। २००१ वर्षात् २००४ तमं वर्षं यावत् अस्य **कल्पवृक्ष** इति नाट्यसङ्ग्रहः **सुधासिन्धोर्मध्ये, मानसो नैमिषारण्ये** (२००३), **तव स्पर्शे स्पर्शे** (२००४) **ऋषेः क्षुब्धे चेतसि** (२००४) इति नैका रचना प्रकाशिता अभुवन्। कल्पवृक्षं विरच्य माधवेन संस्कृतकाव्योद्याने कश्चन अभूतपूर्व एव कल्पवृक्षो रोपितः। अयमस्य नाट्यसङ्ग्रहः। अत्र लसन्ति कल्पवृक्ष-शीर्षकेनैव पञ्च रूपकाणि, कामधेनुः वर्तमानमिति रूपकद्वयम्। एतेषु रूपकेषु कल्पवृक्षस्य प्रतीकद्वारेणोद्घाटिता वर्तमानकालिकी विसङ्गतिः, भारतीया प्रज्ञा, सनातनी जीवनदृष्टिः, नूतननाट्यविधानम्, नवीनरङ्गपरिकल्पना च। एतेषु रूपकेषु दार्शनिकोऽवबोधः, चिन्तनम्, क्रान्तदर्शिप्रज्ञा च विद्यन्ते।

हर्षदेवमाधवस्य उद्भटा प्रतिभा, आत्मनो मानदण्डान् सा स्वयमेव रचयति, प्रत्याख्यानं च विदधाति समस्तायाः परम्परायाः स्थापयति नवीनां सरणिम्। प्रकाशोपनिषदं मन्त्रोपनिषदं प्रणीयानेन अनूचानै ऋषिभिः क्षुण्णोऽप्यक्षुण्णः कश्चन पन्था गृहीतः। अनेन माधवकाव्यं मन्त्रायते, श्रुतिभूमिं च समारोहति। संवेदन-दर्शनयोः "परस्परेण स्पृहणीयशोभम्" रूपमिह समुल्लसति। लिखितं च मया दृक्पत्रिकायामेतद्विषये -

अमन्दान्दस्रोतःप्रवह इव निर्बाधविपुलः
सुधासिन्धोर्मध्ये प्लव इव तरङ्गच्छुरणजः।
प्रकाशस्यालोको रणरणकसंवेदनमिदं
चमत्कारो भासामुपनिषदि यन्माधवकृतिः॥

तव स्पर्शे स्पर्शे इत्यस्मिन् सङ्ग्रहे तिब्बतीयप्रणयगीतम् ग़ज़लगीतानि च नवीनं किमपि योजयन्ति माधवस्य काव्ययात्रायाम्। 'ऋषेः क्षुब्धे चेतसि' इति अस्मिन्नेव वर्षे (२००४) प्रकाशिते अष्टादशे स्वकाव्यसङ्कलने माधवः स्मारयति यत् क्षोभोऽपि रस इति निरूपपितोऽभिनवगुप्तात् प्राक्तनैराचार्यैः, यत्र श्रूयते 'मन्दिरघण्टानादः। सीम्नःपारं खे/ शतघ्नीशब्दः।"

केशवचन्द्रस्य दाशस्य तिलोत्तमा इत्युपन्यासः १९८०-८२ वर्षयोः सुधर्मेति दैनिके

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धारावाहिकं प्रकाशितः, विगते वर्षे च पुस्तकाकारं प्रकाश्यतां गतः। निम्नपृथिवी (२००१) सङ्कलने वैदिकोऽध्यात्मबोधोऽनेन पुनः प्रतिष्ठापितः। शून्यनाभिरिति कथासङ्ग्रहः नवीनं प्रस्थानं रचयति तदीयायाः कथायात्रायाः। अत्र सैव सरलता च वक्रता च, सैव भङ्गिमा गद्यस्य ततोऽपि निर्बाधः उत्कलिकाप्रायाणां चूर्णपदानां च प्रवाहः किन्तु विषयवस्तु यथैव सरलं तथैव निगूढम्। सम्भावनागर्भं वर्तते केशवचन्द्रीयं रचनाविश्वम्। अयं च्विपण्डितः, प्रायो वाक्येषु अभूततद्भावार्थां च्विप्रत्ययमयीं पदावलीं प्रयुञ्जानो सम्भावनां समग्रायाः सृष्टेरुन्मीलयति। अन्धस्रोत (२००४) इति तदीये नवीनतमे काव्यसङ्कलनेऽनुभूयन्ते कवेरस्य सर्वाण्यपीमानि वैशिष्ट्यानि।

अत एवैतादृशानां नूतनपरिकल्पनामनोहराणां यूनां च रचनाः भावयता साम्प्रतिकसंस्कृतसाहित्यं लक्षयता मयोक्तम् **स्पन्दो यौवनगतो नवो नवश्चेति।**

सातत्यम्

सम्प्रति आचक्ष्महे तावत् कथां तेषामायासशीलानां तपस्विनां रचनाकाराणां येषां प्रतिभा यद्यपि न सर्वथा नवीनं परिकल्पयति, परं यैरनवरतकाव्यरचनाश्रमस्वेदजलैरभिषिक्तं संस्कृतकाव्योपवनं वहति कामपि श्रियं सौरभं च। एतेषु वर्षेषु नैकानि रूपकाणि श्रीमतां रामज्युपाध्यायानां प्राकाश्यं गतानि। तेषु सीताभ्युदयम्, कैकेयीविजयम्, अशोकविजयम् नन्दगौतमीयं शम्बूकचरितञ्च परिचाययन्ति अतीतवृत्तान्तानामादर्शप्रवणाया व्याख्यायाः संरम्भेण। कथनिकासु २००२ वर्षे प्रकाश्यमागता कलानाथशास्त्रिणः कथानकवल्ली पञ्चलघुकथाभिः तदीयां समाजदृष्टिम् अनाविलां गद्यसृष्टिं च परिचाययति। दीक्षितपुष्पा पूर्वम् अग्निशिखाया काव्यस्फुलिङ्गैः दीपयित्वा विदग्धचेतांसि सम्प्रति शमयति रसिकजनमनांसि **शाम्भवी**रचनया। संस्कृतगीतेरप्रतिमं तेजोऽभिव्यनक्ति तदीया रचना, कथयति राष्ट्रस्य साम्प्रतिकीं कथां तथा च मनोव्यथां च नारीहृदयस्य। त्रिपाठी भास्कराचार्यः सद्य एव साकेतसौरभं नाम रामायणोपजीवितं महाकाव्यं व्यरचयत्। अवतार-संस्कार-सङ्कल्प-सहकारोद्योग-विक्रमाभिषेकदिग्विजयसंज्ञैरष्टभिः सर्गैः समन्वितमिदं नवीनां परिकल्पनां योजयति पुराणकथायाम्। (साकेतसौरभस्य भूमिका : भास्कराचार्य त्रिपाठी, अर्वाचीनसंस्कृतम्, २४/४, पृ. १०-१२)। प्राचां रीत्या गद्यपद्यनिबन्धनदक्षः कविरयं स्वोपज्ञे साकेतसौरभे रिङ्गो हाइकू इति छन्दः प्रस्तावयति। एतेषु वर्षेषु दृक्पत्रिकाया जीवातुभूतो संस्कृतोद्यानमाली वनमाली विश्वालो विश्वासं पुपोष रचनायाः सातत्येन। तदीयं कथाकर्तृत्वं च कवित्वं च परस्परेण स्पृहणीयशोभम्। 'नीरवस्वनम्' (१९९८) समतीत्य प्रखरं मुखरीभूता तदीया बुभुक्षा (२००१), यत्र संस्कृतकथनिका कथञ्चित् स्खलन्ती पुनरग्रे पदं च ददतीवावलोक्यते। विविधभावनागर्भा आधुनिकसमाजस्य रीतिनीतिनिरूपणसम्पन्नाः इमाः कथाः आधुनिकसाहित्यंसमृद्धिं परिचाययन्ति। यात्रेति काव्यसङ्कलनेन वनमालिनो विश्वालस्य काव्ययात्रया क्वचिन्नतोन्नतेषु

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अवस्थानकेषु स्थीयते, क्वचिच्चाग्रतः गम्यते। जगन्नाथचरितम् कथाजगति अस्य नवीनं चङ्क्रमणम्। अत्रानुभूयते लोककथानां रसः, समं च विश्वबोधसंवलितो भक्तिभावः। अनन्तरं च जिजीविषायां पुनरपि अग्रेसरा आस्ते तदीया कथानैपुणी। जनार्दनप्रसादपाण्डेयो मणिः काव्यनिःस्यन्दिनीं प्रवाह्य सम्प्रति 'नीराजनां' रचयामास (२००१)। भारतविभूतीनामप्रतिमकीर्तनकारस्य रमाकान्तशुक्लस्य 'भाति मे भारतम्' न केवलं भारतदेशे अपितु विदेशेष्वपि कीर्तितं जुगुञ्ज, इदानीं तदीया कविता **'भारतजनताऽहम्** (२००१) भारतजनताया वाच्यविशेषं विशयति। उदयनाचार्य - कर्णाटक-राजतरङ्गिणी-विद्यापतिशतक-प्रभृति विविधसंस्कृतप्रबन्धप्रणेतृत्वेन प्रथितयशसः काशिनाथमिश्रमहोदयस्य यशःसुरभिसहकारमञ्जरीव संस्कृतसाहित्यपाठकानां हर्षवर्धनी **हर्षचरितमञ्जरी** (१९९८) सरलैपि परिष्कृतैः प्रौढैरप्यक्लिष्टैरनुष्टुब्भिः बाणस्य हर्षचरितरसं सरसं सन्निधापयति। भावविलसितम् शिशुयुवदुर्दैववलिसितम् इति काव्यसङ्ग्रहद्वयं पूर्वं प्रकाश्य सरसरचनाकारः सीतानाथ आचार्यः **'का त्वं शुभे!** (२००३) इति नामधेयायां ११८ पद्यैर्गुम्फितायां कवितायां रहस्यमयीमदृश्यां प्रणयिनीं सम्बोधयति पर्योक्तालङ्कारच्छटाभिः स्मारयति च क्वचित् कीट्सस्य क्वचित् शैलिकवेः क्वचिच्चान्येषां प्राक्तनानां संस्कारशीलानां भावुकानां कवीनाम्। भृत्याभरणम् विरचय्य काममपि ख्यातिं गतः श्रीरामदवे सद्यः प्रकाशयत् **साकेतसङ्गरम्**। सुकवेः इच्छारामद्विवेदिनः **समुज्ज्वला**ऽपि व्यनक्ति रचनायाः समुज्ज्वलताम्। विविधगद्यपद्यप्रबन्धकर्ता रामाशीषपाण्डेयः प्रस्तौति कुमारविजयनाटके (२००४) स्वातन्त्र्यसङ्ग्रामसैनानिनः कुँवरसिहस्य चरितम्।

कथाकारेषु ''अनाघ्रातं पुष्पम्'' प्रस्तूय प्रशस्यमित्रः शास्त्री **'आषाढस्य प्रथम दिवसे'** (२००१) इत्यस्मिन् कथासङ्ग्रहे समकालिकजटिलजीवनस्य तानं च वानं च महता वितानेन विरचयति। शिवसागरत्रिपाठिनः **कथाकल्पो**ऽपि (२००१) उल्लेखमर्हति। कथाकल्पे नव कथाः सङ्कलिताः। सर्वा अपि कथा अद्यतनीं स्थितिं विषयीकुर्वन्ति। नारायणदाशस्य स्पशकथासङ्ग्रहः **'हत्याकारी क'** इत्याख्यः २००३ वर्षे प्रकाश्यतां गतः। प्रमोदकुमारनायकस्य लघुकथासङ्कलनं कथासप्ततिः तथैव व्यङ्ग्यकथासङ्ग्रहश्च **स्वर्गादपि गरीयसीति** २००३ तमे वर्ष एव प्रकाश्यतां गते। सम्पदानन्दमिश्रः हास्यमञ्जर्याम् (२००१) लघुहास्यकथानां छटां वितनोति।

इतरेषु मम राधावल्लभस्य तावत् **'तण्डुलप्रस्थीयम्'** नाम दशाङ्क प्रकरणं लोककथाया दार्शनिकीं, मनोवैज्ञानिकीं, सामाजिकीं च भूमिमुद्घाटनयत् १९९९ तमे वर्षे प्रकाशितम्, **'विक्रमचरितम्'** नाम अभिनवं गद्यगुम्फितमाख्यानं पञ्चतन्त्रादिषु व्यवहृतां निदर्शनां नाम विधां समाश्रयद् नूतनायाः पशुकथाया आधुनिकराजनैतिकप्रसङ्गे मर्म स्फोरयत् २००० वर्षे प्रकाशितम्, तस्मिन्नेव च वर्षे **'सम्प्लवो'** नाम जीवनानुभूतीनां सम्प्लवात्मकतां निदर्शयन्

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समागत: काव्यसङ्ग्रह:। '**लहरीदशक**'स्य द्वितीयं संस्करणं २००३ तमे क्रैस्तवाब्दे गोचरीभूतम्। सम्प्लववर्जं सर्वेऽपि त्रयो ग्रन्था हिन्दीभाषानुवादसहितं प्रकाशिता:। चिरपरिचितामपि चिरन्तनमूल्यै:संवलितां सावित्रीकथां पुनराचष्ट जयदेवो जानी: **सावित्रीशतके** (२००२)। मौनोऽपि काव्ये सहजमुखरो मौनवेध-कविर्महाराजदीनपाण्डेय: नवीनं स्वकीयं ग़ज़लसङ्ग्रहं प्राकाशयत् गताब्द एव यत्र जागर्ति बच्चूलालावस्थिनो गज़लवैभवम्।

नवीनेषु समुल्लेखार्हो वर्तते जनार्दनपाण्डेयो मणि:। अभिराजराजेन्द्रमिश्रस्य कवितां पुनर्विभावयत्यस्य रचनाकर्म। पूर्वं काव्यसङ्कलनद्वयेन भावानां निस्यन्दिनीं प्रवाह्य नीराजनां च विधाय भारत्या: रागिणी (२००२) इति नवीने काव्यसङ्ग्रहे गायति क्वचिद् देवनिष्ठरागं, क्वचित् लोकराष्ट्ररागम्, क्वचित् रूपसौन्दर्यरागम् क्वचित जीवनरहस्यरागम्, क्वचिच्च प्रकीर्णवस्तुरागम्।

अनुवादा:

गालिबकाव्यानुवादस्य जगन्नाथपाठकविहितस्य चर्चा पूर्वं कृतैव। अनुवादक्षेत्रे अस्य युगस्य महती उपलब्धिर्वर्तते प्रेमनारायणद्विवेदिनो रामचरितमानसस्यानुवाद:। साईंदासबाबाप्रणीतम् ओङ्कारविज्ञानम् अभिराजराजेन्द्रमिश्रेणानूदितम् तथैव स्मरणार्हम्। आर. श्रीहरिणा तेलुगुभाषायां काव्यानां सरसा: हृदयङ्गमा: पद्यानुवादा: प्रस्तुता:। तदीयं फिरदोसीति काव्यं (२०००) तथैव मनोहारि। प्रेमनारायणद्विवेदस्य तुलसीदासविरचिता **कवितावली** सविशेषुमुल्लेखमर्हति। शिवसागरत्रिपाठी **रामचन्द्रायणे** (२००२) सुन्दरकाण्डं रामचरितनमानसगतमनुवदति। दीनदयालोपाध्यायस्य ऐतिहासिकम् उपन्यासं चन्द्रगुप्ताभिधमनूदितवती सरिताकृष्णशास्त्री (१९९८) मादुम्बुकुञ्जुकुट्टनस्य मलयालमाबद्धमुपन्यासं **महाप्रस्थानं** नाम संस्कृतेऽनूद्य (२०००) यशस्वी सञ्जात: भारतमुद्राकार: अशोकन्पुरुनाटुकर:। सर्वथा श्लाघनीय उपक्रमोऽकारि गोविन्दचन्द्रेण उद्गात्रा रमाकान्तरथस्य ओडियाभाषाया अजराममरां कृतिं **श्रीराधां** संस्कृतेन प्रस्तूय (२००१)। **रमाकान्तकवितासञ्चयनम्** (२००१) प्रस्तूय प्रमाणयति पुनरपि क्षीरोदचन्द्रदाश: संस्कृतस्येतरभाषासाहित्यानुभावनक्षमताम्। थामसग्रे महोदयस्य सुप्रसिद्धा आङ्ग्लकविता "श्मशाने रचितं शोकगीतम्" अनूदिता रामदवेमहोदयेन (२००१)। एतादृशैरनुवादै क्वचित् सत्य इव प्रतीयते ममायमुपन्यास आधुनिकसंस्कृतसाहित्यलक्षणविषयक: – **अनुवादो विश्वस्य रचनावलीविशेषणाम्** इति॥

बालसाहित्यम्

बालसाहित्यं स्वल्पमेव वर्तते समकालिके संस्कृते। तत्र दिगम्बरमहापात्रस्य ललितलवङ्गम्, हरिदत्तशर्मणो बालगीताली, केशवचन्द्रदाशस्य बालोपन्यास:, पताका च

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पताकायन्ते। सरलसंस्कृतसम्भाषकं नाम बालोपयोगिसंस्कृतसंवादसङ्कलनं दिगम्बरमहापात्रस्य रुचिकरनाट्यात्मकसंवादैः संस्कृतभाषाशिक्षणाय उपादेयः प्रयासः। अभिराजराजेन्द्रमिश्रस्य **कौमारम्** (२००१) इति शिशुगीतसङ्ग्रहे चित्ताकर्षकानि रूचिररुचिराणि हृद्यानवद्यानि एकपञ्चाशद् बालगीतानि सन्ति। इच्छारामद्विवेदिनः किशोरगीतसङ्ग्रहः दूर्वापत्रिकाया एकस्मिन्नङ्के प्रकाशितः। संस्कृतभारतीतः प्रकाशितानि **नवरूपकम्, बालकथामाला, शृण्वन्तु कथाम् एकाम्, शिशुसंस्कृतम्, सुगन्धः, पञ्चतन्त्रकथा, गीतसंस्कृतम्, इदमित्थम्** इत्यादीनि पुस्तकान्यपि उपादेयानि।

शास्त्रियं साहित्यम्

रेवाप्रसादद्विवेदिनः नाट्यशास्त्र-काव्यशास्त्रविषयका नैका ग्रन्था गताब्देषु प्रकाशिताः। एस. रङ्गनाथसम्पादितः शिमलातः २००१ तमे वर्षे प्रकाशितः ''भारतीयदर्शनेषु चैतन्यतत्त्वावधारणे'' ति निबन्धसङ्ग्रहः विमर्शप्रधानसाहित्ये गम्भीरां तत्त्वाभिनिवेशिनीं दृष्टिं व्यनक्ति। कृष्णनारायणपाण्डेयस्य 'नयनदृष्टम् ऐतिहासिकभारतम्' (२००० क्रै.) वाल्मीकि-व्यास-पाणिनि-मेगास्थानीज-फाइहान-ह्वेनसाङ्ग-अलबेरुनी-मार्कोपोलो-पायसैर्वर्णितस्य भारतस्य छविमनूद्य विशदमङ्कयति। विविधैर्मानचित्रैः संवलितमिदं विवरणं प्राचीनभारतीयेतिहासभूगोलयोरध्ययनाय उपादेयां सामग्री चिनोति। काव्यशास्त्रे ममैव **अभिनवकाव्यालङ्कारसूत्रम्** तथैव अभिराजराजेन्द्रमिश्रस्य च **अभिराजयशोभूषणम्** न केवलं चिन्तनस्य सातत्यम्, नवीनां परिकल्पनां नूतनशास्त्रनिर्माणदक्षतां च व्यङ्क्तः। तथैव अलङ्कारशास्त्रविशारदो रामप्रतापवेदालङ्कारः क्षेमेन्द्रस्य औचित्यविचारचर्चां मानकीकृत्य जुगुम्फ **चमत्कारविचारचर्चाम्** (२००४), यत्र चमत्कारसिद्धान्तस्तेन स्वोपज्ञाभिः कारिकाभिर्विशदं प्रतिपादितः।

परतत्त्वगणितदर्शनम् (२००२) इति ग्रन्थः जी. एस. मूर्तिमहोदयस्य गणितसिद्धान्तानामद्वैतवेदान्तगतं मूलाधारं गवेषयति।

नवसंरम्भ :

एकतः प्रौढानां प्रज्ञा साधकानां साधनां समग्रयति संस्कृतसाहित्यस्य अभिनवं परिदृश्यम्, अपरत उत्तिष्ठति जागर्ति यूनां नवस्पन्दनं नवश्च संरम्भः। एतादृशेषु रचनाकारेषु उल्लेखमर्हति नारायणदाशः। नारायणदाशस्य उपन्यासः **वह्निवलयः** कथासङ्ग्रहश्च **हत्याकारी कः** इति पुस्तकद्वयं २००२-३ वर्षयोः प्रकाश्यतां गतम्। अस्य लघुकथानां सङ्ग्रहः **गङ्गे च यमुने चैव** (२००२) कथासाहित्ये किमपि सोपानम्। नवयौवनं सम्प्रति समुच्छलति, नूतनविन्यासं विधातुमुत्कामयते, रुढिवादिनश्च सभ्रूभङ्गं नासिकाविकूणनपुरस्सरं प्रेक्षन्त एतं नवयौवनसमुन्मेषम्। परन्तु प्रौढा अपि न न स्पृष्टा अनेन यूनां नवप्रयोगचातुर्येण। भागीरथिर्नन्दः

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भारतीयगणतन्त्रमिति काव्ये (२००१) भारतीयं यथार्थं साक्षात्कुरुते।

नवविधा:

मुक्तच्छन्दो नाम न नवीना विधा संस्कृते। छन्दसां बन्धनं भङक्त्वा सहजं प्रवहति केषाञ्चन काव्यधारा। त उपाददति मुक्तच्छन्द:। इदं च मुक्तच्छन्दो नाम न छन्दसोऽपाकरणम्, अपितु छन्दसो नवावतार:। छन्दस्तु शब्दे शब्देऽनुस्यूतम्, "छन्दोहीनो न शब्दोऽस्ति न च्छन्द: शब्दवर्जित" मिति भरतोक्ते:। पिङ्गलशास्त्रियां नियमसरणिमनुसृत्य स्वत: स्वीयं च्छन्दो यत्र कविता निर्मिमीते तत्र भवति मुक्तच्छन्द:। यदवोचाम-

छन्दोबद्धा कविता प्रवहति कुल्यासमं प्रणाले सा।
पूर्वनिश्चिते मार्गे रुद्धा भवति च सृता सुकरम्।।
मुक्तच्छन्दसि रचिता झरति च निर्झरसमं सन्तता सा।
मार्गं स्वीयं घटयति विघ्नशिलासङ्घट्टनपरा।।

बहव इदानीं रचयन्ति मुक्च्छन्दसि काव्यानि। तेषु अभिराजराजेन्द्रमिश्र- हर्षदेव- केशवचन्द्रादीनां मुक्तच्छन्दोरचना प्रशस्या।

मुक्तककाव्यपरम्परायां हाइकू - शिजो- ताङ्का- बाउलगीति-तिब्बतगीति- मानचित्रकाव्य-प्रभृतयो विधा हर्षदेवमाधवस्य संरम्भेन संस्कृते कामपि अभिख्यां तन्वन्ति। तथापि समकालिके संस्कृतसाहित्ये इतरभाषाणां साहित्यादुपादीयमानासु काव्यविधासु यथा ग़ज़लगीति: प्रतिष्ठामाप, न तथा काप्यन्या विधा । ग़ज़लकाव्यरचनाया उपक्रम आ भट्टमथुरानाथशास्त्रिण: समजनीति मन्यते, परं तस्मादपि पूर्वं ग़ज़लोपक्रम: सञ्जात इति प्रमाणैर्ज्ञायते । सेयं ग़ज़लगीतिवल्लरी मथुरानाथादिभी रोपिता, बच्चूलालावस्थि- जगन्नाथपाठकप्रभृतिभि: भावरसै: सेचिता अभिराजराजेन्द्रमिश्रेच्छारामद्विवेदि-महाराजदीनपाण्डेय-हर्षदेवादिभिश्च निपुणं रक्षिता संस्कृतकाव्योद्याने अप्रतिमां प्रसूनसम्पदमाविष्करोति, तेन च ह्यस्तने दिने किशोरा अद्य युवानश्च नव्या अपि कवयो नूतनविच्छित्तिमयीं विरचयन्ति ग़ज़लगीतिं वर्धाप्यन्ते च कविगोष्ठीसु विदग्धजनानामहोकारपुरस्सरं समुत्थितै: साधुवादै:।

उपन्यास: कथनिका चेति साहित्यप्रकारयो: विपन्नतां विलोकयाम: साम्प्रतिके संस्कृतसाहित्ये। यद्यपि कथाकारा सन्ति नैके, परन्तु न तेषु प्राय: कोऽपि विश्वसाहित्यस्य भारतीयसाहित्यस्य वा श्रेष्ठै: कथाकारैरुपन्यासकारैर्वा तुलामर्हति। विगतेषु वर्षेषु या उपन्यासा प्रकाशमायातास्तेषु केशवचन्द्रदाशस्य ओम् शान्तिरिति उपन्यास: अवश्यं संस्कृतकथाकाराणां सीमानं लङ्घयित्वा उपन्यासस्य निस्सीमं व्योम आरोहति।

कथासाहित्ये नवीना विधा अतीतेषु त्रिचतुर्षु समकालिके संस्कृतसाहित्ये उन्मेषं गता:। ते यथा - व्यङ्ग्यकथा, टुप् कथा स्पशकथा च। व्यङ्ग्यकथाया यादृशं विकसितं रूपं हिन्दीभाषाया हरिशङ्करपरसाईप्रभृतीनां कृतिषु लसति, न तथा संस्कृते विकासमाप। न दृश्यते साम्प्रतिके

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संस्कृते कश्चन क्षेमेन्द्र इव कलाविलासकरः समयमातृकासम्पादको वा। संस्कृतकथाकारै रच्यमानायामस्यां विधायामन्तःपतिन्यः कथाः प्रायः हास्यवार्तामात्रं भवन्ति। इच्छारामद्विवेदिनः हाहेति हास्यव्यङ्ग्यकथानां सङ्ग्रहः प्रकाशितः तथैव समायाताः प्रशस्यमित्रशास्त्रिणोऽपि कथाः। उवाच कण्डुकल्याण इति प्रमोदकुमारनायकस्य व्यङ्ग्यकथासङ्ग्रहोऽवश्यमिहोल्लेखमर्हति।

यात्रावृत्तानि स्वल्पानि दृश्यन्ते सम्प्रति संस्कृते। नारायणशास्त्री काङ्करः काममपि विच्छित्तिं तनोति स्वकीये यात्राविलासनाम्नि गद्यच्छटाधाम्नि काव्ये। हरहरशर्मणो अर्यालस्य काव्यत्रिवेण्यां मुक्तिमन्दिरं नाम पद्यात्मकं यात्रावृत्तं (२००२) लसति। संस्कृतसम्भाषणप्रवीणो विश्वासो विश्वासं जनयति अमेरिकप्रवासानुभवान् विवृण्वन् **अपश्चिमः पश्चिमे** इति सरलनिश्छलगद्यगुम्फितेन यात्रावृत्तविवरणेन। दिगम्बरमहापात्रस्य रुषियाशतकम्- (२००३) पाश्चात्यसंस्कृतं (२००३) चाप्युल्लेखनीये।

नभोवाणीरूपकमिति नवा विधाऽपि बहुशः समादीयते संस्कृतसाहित्यकारैः। सद्यः प्रकाशितेषु तत्सङ्कलनेषु कान्तिगोरविरचितानां नभोवाणीरूपकाणां सङ्ग्रहः सागर इति संज्ञप्तः (२००१) उल्लेखमर्हति। अस्मिन् सङ्कलने आधुनिकजीवनस्य चित्रणम्, लाटीयलोकगाथानां भावजगत्, क्वचित् सरित्सागरादीनां पात्रत्वे योजनाद् नूतना चरित्रसृष्टिश्चेति विशेषाः सन्ति। व्याकरणदृष्ट्या भाषा क्वचित् स्खलति।

समकालिकता

अर्वाचीनसंस्कृतस्य २२/१ तमेऽङ्के श्रीरामदवेमहोदयानां 'अहो गुर्जरभूमिकम्पैः प्रणाशः' तथैव च शिवसागरत्रिपाठि–नारायणशास्त्रिकाङ्कररयोः परमाणुपरीक्षणमधिकृत्य विरचितेन काव्येन दूर्वायाः पञ्चमवर्षस्य प्रथमद्वितीयाङ्कयोः एकादशसितम्बरे घटितं नरमेधकाण्डमधिकृत्य प्रकाशितेन रेवाप्रसादद्विवेदानां काव्येन कथं तात्कालिकीं घटनां भावयन्ति संस्कृतकवय इति ज्ञायते।

समीक्षाया उन्मेष :

समकालिकसंस्कृतरचनाधारा नवीनां काव्यसृष्टिं यथा प्रस्तौति, तथैव साऽपेक्षते नवीनां दृष्टिं समीक्षायाः। मया अभिनवकाव्यालङ्कारसूत्रे प्रस्तावितं नवीनं काव्यशास्त्रम्। तत्र तानवम् (तनाव इति भाषायाम्), द्वन्द्व इत्येतादृशा अलङ्कारा नवीनाश्च च काव्यविधा अपि परामृष्टाः।

समकालिकसंस्कृतसाहित्यविषयकसमीक्षाया दयनीया दरीदृश्यते दशा। प्रायः अहोकारपुरस्सरं केवलं प्रशंसन्ते परस्परं संस्कृतसाहित्यकाराः, विवरणं वा समीक्ष्यकृतिकारस्य प्रस्तूयते समीक्षायाम्, नोन्मिषति तत्र तात्त्विकी दृष्टिः। रङ्गनाथः प्राचीनां टीकपद्धतेः प्रभविष्णतां सम्यक् साधयति आधुनिकसंस्कृतसाहित्यविषयकस्वसमीक्षाग्रन्थेषु। हर्षदेवमाधवो नखचिह्ने

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(२००१) उल्लिखति नवीनां समीक्षासरणिम्। अर्वाचीनसंस्कृतलघुकथा, एकविंशतितमे शतके संस्कृते साहित्यरचना संकृतसम्भाषणञ्चेति विषयानाश्रित्य निबद्घाः निबन्धा आधुनिककाले संस्कृतसाहित्यस्य संस्कृतस्य च स्थितिं गभीरदृशोन्मीलयन्ति। कृतिनिष्ठसमीक्षाया उपोद्घातो हर्षदेवमाधवेन समाकालिकसंस्कृतसाहित्ये विहितः, स च सर्वथा श्लाघ्यः आस्वादपरकमीमांसा सागरिकायां दृक्पत्रिकायां च प्रकाशितेषु तदीयेषु निबन्धेषु उन्मिषति। तथापि–

प्रत्नालङ्कारशास्त्रस्य बद्धा सीमासु शेमुषी।
तथा चाननुसन्धानं शास्त्रस्यापि नवस्य वा।
हानोपदानवैकल्यं परप्रत्ययनेयता।
आत्मविष्कारवैमुख्यमात्मावज्ञाऽथवा तथा।
क्षमापणमतिर्दैन्यं युक्तिहीनविवेचनम्।
अनुवादस्य चाभावोऽधीतेः सङ्कोच एव च।।
वेदितव्याः समीक्षायामिमे स्खलनबिन्दवः।
संस्कृते रच्यमानेऽथ साहित्ये समकालिके।।
अस्मिन्नुपक्रमे दृक्पत्रिकाया अवदानं सर्वथा श्लाघनीयमेव ।

गोष्ठीनामायोजनम्

नैकाः सङ्गोष्ठ्यो विगतेषु वर्षेषु आधुनिकसंस्कृतसाहित्यमधिकृत्य समायोजिताः। २००१ तमे वर्षे दिसम्बरमासस्य पञ्चमषष्ठदिवसयोरायोजिता समकालिकसंस्कृते रचनाऽऽलोचनयोः सम्बन्धमधिकृत्य इलाहाबादसङ्ग्रहालये समायोजिताया गोष्ठेरवदानं न शक्यते विस्मर्तुम्। सितम्बरमासस्याष्टमनवमदिवसयोः २००३ तमे क्रैस्तवाब्दे सागरस्थे विश्वविद्यालये अच्युतानन्ददाशस्य संयोजकत्वे साम्प्रतिकं संस्कृतगद्यसाहित्यमाश्रित्याखिलभारतीया सङ्गोष्ठी समायोज्यत।

आधुनिक संस्कृतसाहित्यम् – दशाश्च दिशश्चेति विषयमधिकृत्य २००२ तमे क्रैस्तवाब्दे अक्टोबरमासस्य ८,९ दिवसयोः आगरानगरे सैण्टजांसमहाविद्यालये प्रवर्तिता सङ्गोष्ठी उज्जयिन्यां माधवीगोष्ठी चापि सर्वथा स्मरणार्हे वर्तेते।

वस्तुतः समधिकतरं महिमानमावहन्ति साम्प्रतिकसंस्कृतकाव्यधाराया विकासाय कविसमवायाः काव्यगोष्ठ्यो वा। श्रुणमस्तावत् वाराणस्याः कविभारत्याः कीर्तिकथाम्, यस्या मञ्चेन दिगन्तविश्रुताः संस्कृतकवयः नवोदिताश्च रचनाकाराश्च समं काव्यपाठं विदधिरे। सम्प्रति उज्जयिनी अपि काव्यगोष्ठीनामायोजनेन जायते कविजनमनसां जयिनी।

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सङ्कलनानि

सन्ति कानिचित् पूर्वोपलब्धानि सङ्कलनानि समकालिकसंस्कृतसाहित्यरचनानाम्। तद्यथा मत्सम्पदिता **षोडशी, आयातिः, नवस्पन्द** इति सङ्कलनत्रयम्, वीरभद्रमिश्रसम्पादितं **काव्यसङ्ग्रहः गद्यनाटकादिसङ्ग्रहो** वा। **नवप्रकाशनेषु** स्वागतार्हं वर्तन्ते **विंशशताब्दीसंस्कृतकाव्यामृतम्** इति अभिराजराजेन्द्रमिश्रवर्यैः सम्पादितं बृहत् सङ्कलनम्, यत्र ११३० कवीनां रचनाः परिचयसहितं सङ्कलिताः, **संस्कृतकथासङ्कलनं** जयन्तमिश्रसम्पादितम्, **विंशशताब्दसंस्कृतव्यगङ्गाप्रवाह** इति सङ्ग्रहः एच्.डी. वेलवणकरसम्पादितः, अप्पाशास्त्रिणां काश्चन कृतयश्च हीरालालशुक्लसम्पादिताः। **संस्कृतनाट्यपीयूषम्** रमाकान्तपाण्डेयेन साधु सम्पादितम् (२००३) यत्र लसन्ति रङ्गप्रयोगयोग्यानि छात्रोपयोगीनि नवीनानि हृद्यानि पञ्चदशाधुनिकसंस्कृतरूपकाणि सङ्कलितानि। अभिराजराजेन्द्रमिश्रस्य महानध्यवसायो विवेकः समीक्षादृष्टिश्च परिलक्ष्यते तत्सम्पादिते सङ्कलनद्वये। तत्र स्वर्णजयन्तीसंस्कृतकाव्ये पञ्चाशन्मितानां मूर्धन्यसंस्कृतकवीनां काव्यानि सुविचारितभूमिकासंवलितं सम्पाद्य प्रस्तुतानि। विशंशताब्दीसंस्कृतकाव्यामृते च द्वितीये (२००२) शताधिकाधुनिकसंस्कृतकवीनां काव्यकलाविलासो लसति। प्रभुनाथद्विवेदिना संस्कृतकथानां चाभिनवौ सङ्ग्रहौ निर्मीयेते इति ज्ञायते, तथैव वनमालिविश्वालोऽपि एतादृशमुपक्रमं विदधाति। तथापि भूयानिह प्रयासोऽपेक्ष्यते।

राधावल्लभाच्युतानन्ददाशयोः सम्पादकत्वे प्रचालितायां प्रख्येति पुस्तकामालायां षष्ठेस्पन्दे मञ्जुनाथगद्यगौरवस्य प्रकाशनं जातम्। अत्र सङ्ग्रहीता लसन्ति नैका अप्रकाशिता गद्यरचना भट्टमथुरानाथशास्त्रिणाम्। सर्वथाऽप्रतिमः प्रसङ्गः सद्य एव (अद्य एव वा) समुपस्थितो यल्लोकार्पणं नीता प्रणवरचनावली। अस्यां रचनावल्यां प्रणवोपाह्वस्य इच्छारामद्विवेदस्य सकला सकलकलाकलापमण्डिता अखण्डिता रचना प्राकाश्यं नीयन्ते। भागद्वयमस्या अद्यावधि दृग्गोचरतां गतम्, तत्र प्रथमे भागे सन्ति कवेः प्रणवस्य संस्कृतकाव्यानि, द्वितीये च लसन्ति हिन्दीरचनाः। सङ्गणकयन्त्रगतचमत्कारैर्मुद्रणसौकर्यादियं काऽपि क्रान्तिर्घटिता संस्कृतसाहित्यजगति यदिदानीं एकस्य कवयितुः एकत्र प्राप्येत इदं महत्सौकार्यावहं स्यात्साहित्याध्येतृणां कृते।

पत्रिकाः

शताधिकं संस्कृतपत्रिकाः सम्प्रति प्रकाशन्ते। तासु क्वचित् क्वचित् पश्यामो नवोन्मेषं संस्कृतरचनायाः। काश्चन पत्रिकाश्चिन्तनस्य अनुसन्धानस्य च नवीना दिश उन्मीलयन्ति। एतासु पत्रिकासु – सारस्वतीसुषमा, सागरिका, शोधप्रभा, संस्कृतविमर्शश्चेत्याद्याः समुल्लेखमर्हन्ति। नवसंस्कृतरचनायाः नाना रूपाणि प्रस्तुवन्ति अर्वाचीनसंस्कृतम्, अजस्त्रा, दूर्वा, विश्वसंस्कृतम्,

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भारतविद्या, भारतमुद्रा, भारती, सङ्गमनी, संस्कृतप्रतिभा, संवित्, सम्भाषणसंस्कृतम्, सूर्योदयस्तथान्याश्च पत्रिकाः। सम्भाषणसंस्कृते भारतमुद्रायां चाधुनिकभाषाणां नवसाहित्यस्यानुवादप्रकाशनोद्यमः सर्वथा साधुवादार्हः। त्रैमासिक्या अर्वाचीनसंस्कृतपत्रिकाया इयमनितरसाधारणी काप्यर्वाचीनता यदस्या पञ्चदश अङ्का एकस्मिन्नेव वर्षे प्रकाशिताः। एभिरङ्कैः २००७ वर्षं यावत् कालमतिक्रम्य अग्रयायिनी जातेयं पत्रिका।

कासाञ्चिन्नवीनानां पत्रिकाणामुदयः अतीतेषु त्रिचतुर्षु वर्षेषु सञ्जातः। एतासु नलिन्या शुक्लया महता अध्यवसायेन सम्पादितो भारतीमन्दारः द्वितीयवर्षे प्रविश्य विकरति शोधसौरभम्। काशीविद्यापीठसंस्कृतविभागस्य भास्वती षाण्मासिकी २००२ वर्षस्य दीपावल्यां प्रकाशितेन विशेषाङ्केन पुनरपि भासमाना दृश्यते।

नूतनशब्दानां निर्माणम्

परिवर्तनमुपयाति जगत्। नवा आविष्कारा नवमेव जगदुन्मीलयन्ति। नवानि वस्तूनि प्रतिपदमाविर्भवन्ति। भाषापि नूतनायते। प्रत्येकं भाषायां नवीना शब्दावली पदं विधत्ते। संस्कृते नूतनशब्दानां निर्माणमपेक्ष्यते। सन्ति राजेन्द्रमिश्र-हर्षदेवमाधवसदृक्षा दक्षाः कवयोऽभिनवपदावलीनिर्माणे विचक्षणाश्च नूतनशब्दसन्धाने। नव्यास्तु आधुनिकजगति प्रचलनं प्राप्तानां भावानां नवीनवस्तूनां कृते च शब्दावलीमप्राप्य क्वचित् रचनोपहता भवन्ति। अस्य चावरोधस्य निरासाय अपेक्ष्यते नूतनशब्दानां समीक्षाया अनुसन्धाया अपि च व्यवस्थितः सामूहिकश्च प्रयासः। पुरीस्थलोकभाषाप्रचारसमित्या प्रकाशिते संस्कृतकोशे सङ्कलिता बहवो नूतनाः शब्दाः। अथ २००१ तमे क्रैस्तवाब्दे संस्कृतभारत्या प्रकाशिते आङ्ग्लसंस्कृतशब्दकोशे उपक्रमोऽयमग्रेसारितः। वाचस्पत्यामरकोशाप्टेकृतकोशान् श्रयति लघुकोशोऽयम्। तत्र मोनियरविलियम्सोऽपि यद्यग्रहीष्यत् तदा समग्रतरोऽभविष्यत् सङ्ग्रहः। तथाप्याधुनिकपरिस्थितीनां चित्रणाय शब्दाभावे स्खलद्गतयस्तरुणाः साहित्यकारा अनेन लाभान्विताः स्युः। अत्र क्वचित् सर्वथा नवीनाः शब्दा उपात्ताः, क्वचित् आधुनिकभाषासु नूतनेष्वर्थेषु प्रचलिताः संस्कृतशब्दाः सङ्कलिताः। तद्यथा accountant - लेखपालः, advocate - अधिवक्ता, affadavit - शपथपत्रम्, agenda - कार्यसूची, air-hostess - विमानपरिचारिका, airport - विमानपत्तनम्, appeal - पुनरावेदनम्, cassette - ध्वनिमुद्रिका, scrape - निर्लेखनम्, scraper - निर्लेखनी, unit - घटक इत्यादयः।

क्वचित् नूतनाः शब्दा स्वयं निर्मिताः स यथा - alarm - सङ्केतध्वनिः, आपत्सङ्केतः, ambulance - रुग्णवाहिका, apartment - सदनिका, apprentice- शिक्षुः, athlete - क्रीडापटुः, balm - उपशामकः, barometer - वायुवेगमापकम्, biscuit - पिष्टकम्, brake - रोधकः, budget - अर्थसङ्कल्पः, buttone-hole - कुड्मलरन्ध्रम्,

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cancer – अर्बुदरोगः, circus– क्रीडाचक्रम्, cockroach – तैलपः, kettle – गलन्तिका, napkin – पिचुः, oven – आपाकः, pressure-cooker – बाष्पस्थाली, proof – शोध्यपत्रम्, radiologist– विकिरणचिकित्सकः,

क्वचित्तु संस्कृतेऽन्येष्वर्थेषु प्रचलिताः शब्दास्तत्सम्बद्धेषु नवीनेष्वर्थेषु योजिताः, अथवा विस्मृतप्रायाः शब्दाः प्रकृतार्थेषु पुनराविष्कृताः। तथाहि – balcony – अलिन्दः, basket कण्डोलः, bracket – कंसः, cupboard - कपाटिका, document प्रलेखः doll - पाञ्चालिका, dustbin अवकरकण्डोलः, dynamite प्रध्वसंकः, endorsement - पृष्ठाङ्कनम्, envelope– पिहितपत्रम्, factory– यन्त्रागारम्, film – पटलम्, furniture– पीठोपकरणम्, garage– यानगृहम, glove – हस्तकोषः, hi-tech– प्रगततान्त्रिकम् इत्यादयः।

अत्र गृहीतानां केषाञ्चनशब्दानां कृते उचिततराः शब्दा विचार्याः। यथा – दिनदर्शिका (पञ्चाङ्गम् उचिततरम्) गाजरम् (गृञ्जनम् उचिततरम्)। cheque इतस्य कृते धनादेश इति शब्दोऽत्र उपात्तः, स तु money order इतस्य कृते हिन्द्यादिषु प्रयुज्यते। dislocation इतस्य कृते सन्धिश्लेष इति शब्दो दत्तः, सन्धिविश्लेष इति युज्येत। flour इत्यर्थे पिष्टम् सूचितम्, अट्टशब्दास्तदर्थे संस्कृते वर्तत एव। fox इत्येषा लोमशिका स्यात्, न तु अत्र गृहीतः शृगालः। frying-pan इत्ययमपि कटाहः इति ग्राह्यः, गदर्थेऽत्र समभ्राष्ट्रम्, पिष्टपचनमिति शब्दद्वयं दत्तम्। kite इतस्य कृते वाताट इति दुरूहः शब्दो निरमायि naughty इति तु कुसृतिपरायणः विदित एव, न यथाऽत्र गृहीतः चेष्टालुः।

बहवः शब्दा आधुनिकभाषाभ्यो आदाय संस्कृतीकृत्य रचनाकारैः प्रयुज्यन्ते। यथा – तित्तिलिका इति शब्दो जगन्नाथपाठकेन प्रचारितः रामकरणशर्मणा चोपरि उद्धृते काव्यांशे तन्दुलानलदलस्य तापः अनुभूतिं नीतः। एवमेव स्थेषणम्, अवस्थानकम्, मृतैलयानम् इत्यादयः शब्दाः साम्प्रतिकै रचनाकारैर्व्यवह्रियन्ते। एतादृशानां शब्दानां साध्यवसायं सङ्कलनं विधात्यय कश्चन कोशो निर्मेयः।

दुर्बलाः पक्षाः

पुरातना आचार्या क्षेमेन्द्रमम्मटसदृशा कालिदासादीनामपि दोषान् ससाहसं यथा निदर्शयन्ति स्म, तथा न अद्यतना आचार्याः। वस्तुततस्तु यथा गतिशीला वर्तते साम्प्रतिकी संस्कृतकाव्यधारा, न तदनुकूलं समीक्षासरणिः सरति। अतः स्वयमेव रचनाकारैर्मिलित्वा आत्मनो दोषाः स्वयं गवेषणीयाः। न आत्माविष्कारम् ऋते साम्प्रतिकसंस्कृतसाहित्यविकासायान्य उपायः। अतः किञ्चिद् वच्मि। महाकाव्यस्य युगोऽतीतः, परन्तु महाकाव्यमेव सर्वाधिकं निबन्ध्नन्तो दृश्यन्ते संस्कृतकवयः। यद्यपि केज गचन प्रतिभाशालिभिः सर्वथा नवा परिकल्पना नवयुगोचिता

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महाकाव्यस्य साधिता, यथा हर्षदेवेमाधवेन बृहन्नलामहाकाव्ये । अन्यैः कैश्चित् तत्र नवीनं विषयवस्तु आहितम्, रेवाप्रसादद्विवेदि-राजेन्द्रमिश्रादिभिः पुराकथानां समकालिकी व्याख्या, यथा वा परडीमल्लिकार्जुनेन वसवेश्वरं नायकीकृत्य विरचिते बसवेश्वरमहाकाव्ये, अम्बिदत्तशाण्डिल्येन वा चचवंशमहाकवे । ततोऽपि साहसिकं वस्तु आधुनिक्या नार्याः सङ्घर्षस्य गाथां निरूपयन्नानयति पूर्णचन्द्रः शास्त्री अपराजिता वधूरिति महाकाव्ये, गिरिजाशङ्करमिश्रश्च अपूर्वमेव प्रस्तौति सिकन्दराभियानकथां व्यथां भारतधरित्र्याः महागाथां च महामतेश्चाणक्यस्य प्रसन्नभारतमहाकाव्ये । इमे म्रियमाणमहाकाव्यकलेवरे नवजीवनसञ्चारप्रयासाः केचन । अन्यासु भाषासु महाकाव्यस्य स्थानं उपन्यासेन गृहीतम् । तत्र न तथा प्रगल्भन्ते संस्कृतरचनाकाराः । स्वल्पा एव उल्लेखार्हा उपन्यासा दृष्टिपथमायान्ति । तद्यथा - कलानाथशास्त्रिणो 'जीवनस्य पृष्ठद्वयम्', श्रीधरप्रसादसुधांशोः 'श्रूयते हिं' औदुम्बरकरवासुदेवस्य 'प्रेमजालम्' केशवचन्द्रदाशस्य उपन्यासा वा ।

कथानिकायाः क्षेत्रमपि समकालिकसंस्कृतसाहित्ये तथैव प्रायो दुर्भिक्षग्रस्तं प्रतिभाति । अभिराजराजेन्द्रमिश्र-वनमालिविश्वाल-प्रमोदभारतीय-सदृशाः संलग्नाः सन्ति द्वित्रा एव कथाकाराः आधुनिककथनिकानां रचनायाम् । श्लोकरचनायाः ज्वरः सर्वान् बाधते । पद्यस्य सङ्कीर्णरथ्यायां ते अटन्ति । गद्यस्य उन्मुक्तनभसि विचरणात् बिभ्यति । येऽपि गद्यं गुम्फन्ति, तेऽपि प्रायो भवन्ति बाणस्य दण्डिनो राजशेखरस्य वा प्रेतैर्बाधिताः । पतञ्जलेः शङ्कराचार्यस्य अप्पाशास्त्रिणो मथुरानाथशास्त्रिणो वा या अनाविलस्य गद्यस्य या शक्तिमत्ता वरीवर्ति सा इदानीमपेक्ष्यते ।

अवशिष्टम्

प्राच्यविद्यापरिषदो वडोदराधिवेशने आधुनिकसंस्कृतसाहित्यवर्गस्य आध्यक्ष्यं विदधता पाण्डितप्रवरेण रमाकान्तशुक्लेन नव उपायाः कार्यक्रमाः वा प्रस्ताविता आसन् । ते यथा - (१) - अर्वाचीनसंस्कृतसाहित्येतिहासलेखनम्, (२) अर्वाचीनसंस्कृत-साहित्यकोशनिर्माणम्, (३) नवीनसंस्कृतशब्दानां कोशनिर्माणम्, (४) आधुनिकसंस्कृतसाहित्यकोशनिर्माणम् (५) पाठ्यक्रमेषु आधुनिकसाहितस्य समावेशः, (६) अर्वाचीनरचनानां ध्वन्यङ्कनम्, (क्ष) अन्तर्जालके समकालिकसंस्कृतसाहित्यस्यावतारः (८) पत्रिकासु प्रकाशितानां रचनानां सूचीकरणम्, (९) आधुनिकसंस्कृतसाहित्यमधिकृत्य विहितस्य शोधस्य सूचीकरणम् ।

एतेषु प्रथमस्तु जगन्नाथपाठकमहोदयैः सम्पादितेन इतिहासग्रन्थेन प्रायः पूरितः, द्वितीय - चतुर्थाष्टमानां पूर्तिर्मया आधुनिकसंस्कृतसाहित्यविषयकशोधयोजनया सम्प्रति क्रियमाणा वर्तते ।

ये ये नवीनाः काव्यप्रकारा नूतनाश्च विधा उद्भाव्यन्ते नवीनैः साहित्यकारैरन्यभाषाणां

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साहित्याद् वा संस्कृते आनीयन्ते, तेषां लक्षणानां व्यवस्थापनमप्यपरमवशिष्टं कार्यम्। अत्र स्मर्यते अस्माभिरभिनवसाहित्यसमीक्षकेषु प्रवरो रहसविहारीद्विवेदी, येन महाकाव्यलक्षणं पुनर्निर्धारितम्, विचारिताश्च हर्षदेवादिभिः प्रयुक्ता नवनवा विधाः। अभिराजराजेन्द्रमिश्रेण तु महाकाव्य-खण्डकाव्य-लहरी-दूतकाव्य-कथा-प्रभृतीनां लक्षणानि विशदीकृतानि। अन्यापदेशकाव्यस्य काचन अनुपमैव भङ्गी प्रबन्धायमाणा जागर्ति बच्चूलालावस्थिनां काव्ये। तत्कृते अन्यापदेशप्रबन्ध इति प्रबन्धात्मकोऽन्यापदेश इति वा संज्ञा कार्या। एवमेव लहरीकाव्ये नूतनवस्तुविन्यासेन मादृशैर्नवजीवनसञ्चारो व्यधायि, तेन तस्य काव्यप्रकारस्यापि लक्षणं पुनर्निर्धार्यं वर्तते।

उपसंहार :

आधुनिकं संस्कृतसाहित्यं सत्स्वपि सीमासु दोषेषु महतीभिः सम्भावनाभिः स्पन्दमानं वरीवर्त्यते इति न संशीतिः। ता अपि सम्भावना अस्माभिरवश्यं परिचेयाः। भूमण्डलीकरणस्य कोलाहले भारतीयस्य विश्वबोधस्य ललामस्वरलहर्याः सञ्चारे समर्था भाति सम्प्रति संस्कृतकविता। अत एवोक्तम्-

भवितव्यं तद् भारतभूमेः क्रान्तेस्तथा च सङ्क्रान्तेः।
आयातिगतिभिर्लसितं चित्रं सम्भावनामयं च॥
ऊर्जां वा लालित्यं दधदिह निखिलं तथा च गतिशीलम्॥
साम्प्रतिकं साहित्यं संस्कृतभाषागतं लसति॥

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EPICS AND PURANA SECTION

Presidential Address

By

Dr. Gopal Krishna Dash

भागीरथीसलिलकणपवित्रित रेणुराजिततीर्थराजे सर्गस्थितिप्रत्यवहारहेतुविश्वनाथ – करुणाकणपवित्रे पुराणविश्रुते अविमुक्तके वाराणसेये क्षेत्रे पुरातनपुराणेतिहासविभागभ्राजिते सम्पूर्णानन्दसंस्कृतविश्वविद्यालयेऽनुष्ठीयमाने द्वाचत्वारिंशत्तमे प्राच्यविद्यासम्मेलने व्यासपरम्परां स्मारयन्तः नैमिषारण्यप्रसङ्गसङ्गिनो देशदेशान्तरगता विविधविद्याविशारदा अयि मान्या विद्वत्तल्लज्जाः। भवदीयविद्यावारिधौ बहवः प्रसङ्गास्तरङ्गायिताः सन्ति। अत्रेदमवधेयं यत् अत्र एकस्मिन् विश्वविद्यालये स्वतन्त्रतया पुराणेतिहासविभागः प्रसिद्धिं गतः। आचार्यबलदेवउपाध्यायसमेता विश्वविश्रुता शोधमार्गदर्शका अत्राप्यासन्। तत्राद्य पुराणप्रसङ्गालोचनार्थं नैके विद्वज्जनाः स्वस्वशोधपरिशोधित –ज्ञानवारिधि–सन्तरणलब्ध–निष्कृष्टप्रज्ञानरत्नवितरणाय समुत्कण्ठिताः सन्तीति परं प्रसीदामो वयम्। अभिरूपभूयिष्ठायामस्यां विद्वद्परिषदि केचन बिन्दवः भवद्भिरुत्थापनीयाः। मन्ये तत्र किमपि नवीनमन्वेषणीयं मार्गदर्शनं भविष्यति। अत्र मादृशस्य क्षीरनीरविवेचकबालस्यापि विचारार्थं किमपि मतमुत्थापनीयम्। पुराणानां विषयविस्तरात् प्रसङ्गवैमत्यात् स्वस्वसम्प्रदायप्रचारार्थं निर्दिष्टत्वात् एच्.एच्.उइलसन् प्रमुखाः पुराणाशोधं प्रति विमुखा आसन्। परन्तु आर्. जी. भण्डारकर, डब्ल्यु. किर्फेल्, एफ्. इ. पार्जिटर प्रमुखाः तत्र शोधे नवीनां दिशां निर्दिशन्तः पुराणशोधे उत्साहं वर्धयन्ति।

पुराणेतिहासेषु व्यासस्य योगदानं स्मरणीयम्। व्याससूतपक्षोत्थापनपूर्वकं तस्य आधुनिके काले लोकोपयोगिता अस्ति। तद्विषयविमर्शेन सह भारतयुद्धे यादवकृष्णभूमिकापक्षस्य च किं रहस्यम्? तदत्रभवतां भवतां विमर्शार्थमुपन्यस्यामि।

व्यासबिन्दु :

पुराणेतिहासानां जीवदितिहासमूलत्वमस्ति। मन्यते, "It is not only floating literature, but living literature". गीतायां पुरुषोत्तमयोगऽध्याये "अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः"। कोऽयं पुरुषोत्तमतत्त्वं जानाति। यः लोकं जानाति वेदं च जानाति स एव पुरुषोत्तमं जानाति। वेदस्य मुख्यतया अलौकिकतत्त्वेन सह सम्बन्धः। पुराणानां च लौकिकतत्त्वेन सह सम्बन्धः। शास्त्रेषु धर्मतत्त्वप्रतिपादकं धर्मशास्त्रमेकमेव शास्त्रं यस्य वेदेन लोकेन च सह सम्बन्धः। लोकग्राह्यत्वात् पुराणानि इतिहासाश्च लोकप्रियतां भजन्ते। तेषां सदैव चलत्तया नूनं भेदः सम्भावनीयः। अतः सुष्ठूच्यते –

इतिहासपुराणानि भिद्यन्ते लोकगौरवात्।

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इतिहासपुराणानां लोकगौरवेहतोः भेदाः समर्थिताः। पुराणानि लोकसमर्थकानि लोकसमर्थितानि च। धर्मार्थकाममोक्षप्रतिपादका इमे ग्रन्थाः लोकोपकारतदुपयोगार्थं सामाजिकदृष्ट्या सर्वर्था महनीयाः सन्ति। न्यायसूत्रभाष्ये (४.१.६१) वात्स्यायनः कथयति – "लोकवृत्तमितिहासपुराणस्य विषयः"। वेदेषु पुराणेषु च सामाजिकदृष्ट्या अत्यन्तमुपादेयो धर्मो हि विहितोऽस्ति। वैदिकधर्मेणादृष्टफलं प्राप्यते इतिलोकशास्त्रविश्वासः। इतिहासपुराणाभ्यां वेदविहितस्य च धर्मस्य लोकचित्तरञ्जकपुटेन समुपबृंहणं क्रियते इति हेतोः वैदिकप्रवाहस्य पुराणप्रवाहः उपबृंहणमात्रम्। उभयोः प्रवाहयोः काचित् सनातनी धारा अस्ति समफलप्रदत्वात्। उच्यते –

सर्वत्र विहितो धर्मः सत्यप्रेत्यतपः फलम्
बहुद्वारस्य धर्मस्य नेहास्ति विफला क्रिया ।।

धर्मस्य द्वाराणि बहूनि। तेषु पुराणानि अपि माध्यमभूतानि सन्ति।

संहितासाहित्येन सह एकं नाम मान्यतया गृह्यते। वैदिकसंहिता, इतिहाससंहिता, पुराणसंहिता वाऽस्तु सर्वत्र व्यासस्य नाम संयोजितम्। तत्र नामान्तरग्रहणे विश्वसनीयता हीयते। अद्यापि व्यासो गुरुरूपेण ऐतिह्ये, राष्ट्रियपरम्परायां, शिष्यपरम्परायां च स्वीकृतः। व्यासपूर्णिमा गुरुपूर्णिमेति स्वीक्रियते। संहितासाहित्ये, सूत्रसाहित्ये, सूतसाहित्ये च तन्नाम्नः संयोगः तस्य प्रतिष्ठां निर्दिशति। किन्तु इ. डब्लु. होप्किन्स कथयति–

But this Vyasa is very shadowy person. In fact his name probably covers a guild of revisers and reteller of the Tale (E. W. Hopkins, India Old and New, p. 69)

ऐतिहासिकानामियमपि दृष्टिः न सर्वथा विचारासहास्ति। ग्रन्थविषयभेदात्, प्रसङ्गव्यतिक्रम–परिवर्तन परिबृंहणादिकारणात् एतेषां ग्रन्थानां एककर्तृत्वे सन्देहः स्वाभाविकः। संहितापरम्परया व्यासभिन्नस्य कस्यचिन्नामग्रहणे गौरवहानिः स्यादिति लोकगौरवं पुरस्कृत्य व्यासनामव्यासङ्गः सर्वत्र समर्थितः।

अहिर्बुध्न्यसंहितायाम् आद्यो व्यास इत्थं वर्णितः। वाक्पुत्रो वात्स्यायनः अथवा अपान्तरतमा महर्षिः वेदसंहिताप्रवक्ता आसीद् यो व्यासनाम्ना प्रसिद्धः। स कपिलस्य, हिरण्यगर्भस्य च सामकालिकः। विष्णोराज्ञया व्यासः ऋग्यजुःसामसंहितानां, कपिलः सांख्यशास्त्रस्य, हिरण्यगर्भो योगशास्त्रस्य च संकलनं कृतवन्तः। (अहिर्बुध्न्यसंहिता, ११.५०–६०)। वेदान्तसूत्रभाष्ये (३.३.३२) शंकराचार्यः प्रतिपादयति – "तथाहि अपान्तरतमा नाम वेदाचार्यः पुराणर्षिर्विष्णुनियोगात् कलिद्वापरयोः सन्धौ कृष्णद्वैपायनःसम्बभूव इति स्मरन्ति।" महाभारते वेदसंहिताकारस्य व्यासस्य निर्वचनं स्तुतिपरकं दृश्यते –

यो व्यस्य वेदाँश्चतुरस्तपसा भगवानृषिः।
लोके व्यासत्वमापेदे कार्ष्ण्यात् कृष्णत्वमेव च।।

(महाभारत, १.९९.१५)

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पुराणप्रवचनकारिरूपेण अष्टविंशतिः व्यासाः उल्लिखिताः (बलदेव उपाध्याय, पुराणविमर्श, पृ. ६४)। ब्रह्मा आदिर्व्यासः, भारद्वाज, शक्तिः, पराशर इत्यादयः कृष्णद्वैपायनं यावद् वर्णिताः। अयं यः कृष्णद्वैपायनो व्यासः स व्यासान्तरापेक्षया पुराणप्रसिद्धोऽस्ति। अस्यां परम्परायां यानि नामानि सन्ति तत्र यः क्रमः स क्रमोऽन्यत्र विपर्यस्तः। अश्वघोषो व्यासस्य प्रशंसामुखरः।

सारस्वतश्चापि जगाद नष्टं वेदं पुनर्यं ददृशुर्न पूर्वे।
व्यासस्तथैनं बहुधा चकार न यं वसिष्ठः कृतवान्न शक्तिः।।
(बुद्धचरिते, १.४२)

अत्र प्रश्न उदेति अयं व्यासः किं ऋषिः, किं मुनिः किं ब्राह्मणः अथवा दलितवर्गस्य? मार्कण्डेयपुराणे विलोक्यते यत् वेदान् ऋषयः पुराणानि मुनयो जगृहुः।

वेदान् सप्तर्षयस्तस्माज्जगृहुस्तस्य मानसाः।
पुराणं जगृहुश्चाद्या मुनयस्तस्य मानसाः।।
(मार्कण्डेय, ४५)

व्यासः वेदसंहिताकाररूपेण ऋषिः, पुराणसंहिताकाररूपेण मुनिः। व्यास इति नाम वैदिकपरम्पराया सह पुराणेतिहासपरम्परासम्बन्धं स्थापयितुं पर्याप्तम्। आधुनिकदृष्ट्या यदि स दलितवर्गस्य उच्यते तत्रापि नास्ति आपत्तिः। यस्य सर्वगुरुत्वेन सम्मानः स सर्ववर्गमान्यः। अद्यतनीयदलितपदवाच्योऽपि स व्यासः सर्वथा मान्यः यस्य स्तुतिरित्थं क्रियते।

प्रमाणजातैरवबुध्य यस्य
सारं पदं त्यक्तभवा भजन्ते।
जना निजानन्दपदेच्छवोऽलं
तं वासवीसूनुमहं प्रपद्ये।।

(बलदेव उपाध्याय, पुराण विमर्श, तत्र प्रमादपद्धतौ भावविवरणात् उद्धृतः)।

वसोः अपत्यं स्त्री वासवी। वसोः वीर्यं मीनरूपेण काचिदप्सराः गृहीतवती तस्याः कन्या वासवी। सत्यवती मत्स्यगन्धा। तस्या पुत्रः व्यासः।

व्यासं वसिष्ठनप्तारं शक्तेः पुत्रमकल्मषम्।
पराशरात्मजं वन्दे शुकतातं तपोनिधिम्।।

कथं पराशरस्यात्मजरूपेण स जन्म जग्राह तदपि इतिहासस्य वस्तु।
साम्प्रतिकसामाजिकनियमदृष्ट्या एवमलौकिकं जन्म यो गृहीतवान् स व्यासो यदि समाजस्य गुरुरूपेण मान्यो भवति तदा समाजे यदि तस्य स्वीकृतिः तर्हि दलितवर्गस्य समाजे प्रतिष्ठया सह स्वीकृतौ समाजकल्याणं लोकसंरक्षणं च स्यात् तदर्थं व्यासाध्ययनं सर्वेषामादर्शभूतं स्यात्।

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सूतबिन्दुः

कौटिल्यः वर्णसंकरस्य सूतस्य पौराणिकस्य सूतस्य च भेदं दर्शयति। "वैश्यात् मागधवैदेहकौ (क्षत्रियब्राह्मण्योः)। क्षत्रियात् ब्राह्मण्यां सूतः। पौराणिकस्तु अन्यः सूतो मागधश्च। ब्राह्मणात् क्षत्राद् विशेषः" (कौटिल्य, अर्थशास्त्र, ३.७.२९.३१)। लोकसाहित्ये अयं सूतः प्रतिलोमजः। तस्य मान्यतादर्शनार्थं प्रयासः कृतः। तदर्थं तस्य दिव्योत्पत्तिं दर्शयन्ति। अन्यत्र तस्य जन्मवृत्तान्तो वैदिकयज्ञपुटेन रञ्जितः।

वैनस्य तु पृथोर्यज्ञे वर्तमाने महात्मनः।
सुत्यायामभवत् सूतः प्रथमं वर्णवैकृतम्॥
ऐन्द्रेण हविषा तत्र हविः पृक्तं बृहस्पतेः।
जुहावेन्द्राय दैवेन ततः सूतो व्यजायत॥

(वायुपु. १.३३.-३४)

अत्र तु भिन्नरीत्या वर्णविकारः प्रदर्शितः। वेनपुत्रस्य पृथो यज्ञे सुत्यायाम् सूतः प्रथमवर्णवैकृतदृष्टान्तरूपेण समुद्भूतः। ऐन्द्रेण हविषा बृहस्पतेर्हविः पृक्तम्। तद् हविः इन्द्राय जुहाव यस्मात् सूतः व्यजायत। "अग्निकुण्डसमुद्भूतः सूतो निर्मलमानसः" इति पौराणिकी प्रसिद्धिः। अग्निजो लोमहर्षणः सूतः। तस्य पुत्रः सौतिः उग्रश्रवाः न तु ब्राह्मण्यां क्षत्रियात् सूतः इति स्मृत्युक्तः। तद्धितानर्थक्यापत्तेः (हरिवंशे - १.४ टीकायाम्)। लोमहर्षण इति नामापि तस्य जन्मनो व्यतिक्रमं दर्शयति। यज्ञेऽपि वर्णविकारो दर्शितः परन्तु तत्र वर्णसंकरता लुक्कायिताऽस्ति। सूतशब्दस्य पुराणसाहित्ये अनन्तरं तस्य लोकप्रचलितं रूपं दृश्यते। श्रीमद्भागवते सूतः स्वयं विलोमज इति स्वीकरोति।

विलोमजोऽपि धन्योऽस्मि यन्मां पृच्छत सत्तमाः (भाग, २.५)।

पुराणसाहित्यं सूतसाहित्यम्। व्यासो यद्यपि आद्यः प्रवक्ता परन्तु पुराणस्य प्रचारकाः सूताः।

अष्टादशपुराणानि व्यासाद्यैः कथितानि तु।
नियोगाद् ब्रह्मणो राजन् तेषु धर्मः प्रतिष्ठितः॥

(कूर्म पु.,पूर्वार्ध, १२.२६८)

व्यासाद्याः व्यासः तच्छिष्याश्च पुराणप्रवक्तारः। वायुपुराणानुसारं (६१.५५-५६) व्यासः लोमहर्षणं सूतं पाठयामास। तस्य षट् शिष्याः। सुमतिः आत्रेयः, अकृतव्रणः कश्यपः, अग्निवर्चा भारद्वाजः, मित्रायुः वासिष्ठः, सोमदत्तिः सावर्णिः, सुशर्मा शांशपायनश्च। परन्तु भागवते कश्चिद्-व्यतिक्रमो दृश्यते।

त्रय्यारुणिः कश्यपश्च सावर्णिरकृतव्रणः।
वैशम्पायनहारीतौ षड् वै पौराणिका इमे॥

(भाग, १२.७.५)

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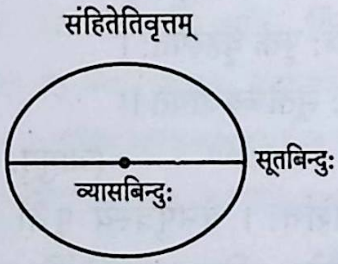
वायुपुराणे काश्यपोऽकृतव्रणः एकः अभिन्नः। अत्र कश्यपः अकृतव्रण इति जनद्वयम्। त्रय्यारुणिहारीतौ इति नवनामद्वयम्। शांशपायनस्य स्थाने वैशम्पायनस्य ग्रहणम्। वैशम्पायनस्य पुराणप्रवचने व व्यतिक्रमः। श्रीमद्भागवते महाभारते च श्रोता जनमेजयः। भागवते प्रवक्ता लोमहर्षणस्य सुतः उग्रश्रवाः, महाभारते च वैशम्पायनः इति विशेषः। अत्राध्ययनतो ज्ञायते यद् वैदिकसाहित्येन पुराणसाहित्येन च व्यासस्य सम्बन्धः। पुराणसाहित्येन सह व्यासशिष्याणां सूतानां सम्बन्धः। अतः पुराणानां व्यासाद्याः प्रवक्तार इत्यत्र नास्ति कापि अप्रासङ्गिकता। सूता हि व्यासकथितं साहित्यं प्रचारयामासुः। व्यासबिन्दुः सूतबिन्दुरूपेण परिबृंहितः स च संहितेतिवृत्तरूपेण वृत्ताकारो भवति।



व्यासः भारतवंशस्य सन्तानपरम्परां वर्धयति। एवं च व्याससूतसंयोगो भारतेतिवृत्तस्य सनातनम् अक्षयं प्रवाहं प्रवर्तयति।

जात्या न कोऽपि पतितः सर्वो हि कर्मणा पुण्यं पापं वा भजते। एवं व्यासः तच्छिष्याश्च तेषां जन्मदृष्ट्या कदाचित्समाजे नावमानिताः। लोकेषु तेषां मान्यता यद्यस्ति तर्हि दैवक्रमेण कालक्रमेण च ये अद्य दलितवर्गे पश्चाद्वर्गे च अन्तर्भूताः सन्ति तेऽपि समाजे आदरणीया भवेयुः। व्याससूतपरम्परा इतिहासस्य प्रमाणभूतं दृष्टान्तं दर्शयति, समाजतत्त्वदृष्ट्या गुरुत्वमावहति च।

भारतयुद्धे यादव- कृष्ण- भूमिका- रहस्यबिन्दुः

भारतयुद्धे कृष्णस्य भूमिका प्रश्नमुत्थापयति कथं स तस्मिन् युद्धे कूटचक्रं सञ्चाल्य इतिहासप्रसिद्धं वंशं विनाशपथं नीतवान्। तेन वंशेन सह कृष्णस्य कीदृशं वैरम्? कथं वा पक्षपातस्तदर्थं सिंहावलोकनमावश्यकम्। भारतवंशस्य वंशलतां यदि पश्यामः तत्र ऐलपूरुवाः, पूरुः, भरतः इति त्रयः प्रसिद्धाः सार्वभौमाश्चक्रवर्तिन आसन्। किन्तु सर्वो वंशो भारत इति ख्यातिं प्राप्तवान्। दुःषन्तं यावत् पौरवो वंशः। भरतादनन्तरं भारतो वंशः।

अभूतिरेषा कस्त्यज्याज्जीवन् जीवन्तमात्मजम्।
शाकुन्तलं महात्मानं दौःषन्तिं भर पौरव॥

(महाभा, १.६.३२)

भर्तव्योऽयं त्वया यस्मादस्माकं वचनादपि।

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तस्माद् भवत्वयं नाम्ना भरतो नाम ते सुतः ।।

(महाभा, १.६९.३३)

भरताद् भारती कीर्त्तिर्येनेदं भारतं कुलम् ।
अपरे ये च पूर्वे भारता इति विश्रुताः ।।

(महाभा, १.६९.४९)

भारतकुलस्य महाभारतानुसरिणी या वंशलतिका सा इत्थमस्ति –

प्रचेतसो दश पुत्राः प्रजापतयः । प्राचेतसात् प्रजापतेर्दक्षात् सर्वाः प्रजाः । तस्य पञ्चाशत् कन्याः । मारीचः काश्यपः त्रयोदश कन्याः व्युवाह । ज्येष्ठकन्यातः इन्द्रादयः विवस्वान् च । विवस्वतः वैवस्वतो यमः मार्तण्डश्च । मार्तण्डस्य पुत्रः मनुः । स वैवस्वतो मनुरिति प्रसिद्धः ।

मनोर्वंशो मानवानां ततोऽयं प्रथितोऽभवत् ।
ब्रह्मक्षत्रादयस्तस्मान्मनोर्जातास्तु मानवाः ।।

(महाभा, १.७०.११)

मनोः पञ्चाशत् पुत्राः । अष्टमी कन्या इला (१.७०.१३) । इला कदा पुमान् कदा च नारी अभूत् । अतः सा माता च पिता च । (१.७०.१५) । पुरूरवसः (उर्वशीतः) षट् पुत्राः । (१.७०.२२) । आयुः, धीमान्, आवसुः दृढायुः, वनायुः, श्रुतायुश्च । (१.७०.२७) । आयुषः, नहुषः, वृद्धशर्मा, रजिः, रम्भः, अनेनाः, स्वर्भानवीसुतः । नहुषस्य षट् पुत्राः– यतिः, ययातिः, संयातिः, आयातिः, पाञ्चः उद्धवश्च ।

ययातेः स्त्रीद्वयी । शुक्राचार्यकन्या देवयानी वृषपर्वणः असुरराजस्य कन्या शर्मिष्ठा च । देवयानीययात्योश्च यदुः तुर्वसुश्च पुत्रौ । शर्मिष्ठाययातयोश्च द्रुह्युः, अनुः पूरुश्च त्रयः पुत्राः । ययातेः प्रथमा पत्नी देवयानी । परन्तु विधेरियं विडम्बना यत् कनीयस्याः भार्यायाः शर्मिष्ठायाः कनिष्ठः पुत्रः पूरुः सम्राडभूत् । विधेर्नियमः अलंघ्यः । कण्वः शाकुन्तले शकुन्तलाम् आशीर्वचसा कृतकृत्यां करोति ।

ययातेरिव शर्मिष्ठा भर्तुर्बहुमता भव ।
सुतं त्वमपि सम्राजं सेव पूरुमवाप्नुहि ।।

(शाकुन्तलम्, ४.७)

प्रश्नोऽयं स्वतः उदेति यद् ज्येष्ठायाः पत्न्याः देवयान्या ज्येष्ठः पुत्रः यदुः कथं राजपदाद् वञ्चितः? दीर्घसत्रे यज्ञानुष्ठानात् ययातिः उशनसा (शुक्राचार्येण) अभिशप्तः । अकालवार्धक्येन ग्रस्तो वार्धक्यनाशाय पुत्रान् प्रार्थयामास । अग्रजाः पराङ्मुखा आसन् । पूरुः तस्य वार्धक्यं स्वीचकार । सहस्रं वर्षाणि ययातिः कामसुखं भुक्तवान् । सहस्रं वर्षाणि कामसुखेन तृप्तिमनासाद्य पूरवे राज्यं समर्प्य वानप्रस्थ्याय प्रतस्थे । तदीयाशीर्वादेन पौरवो वंशः प्रतिष्ठितः ।

त्वया दायादवानस्मि त्वं मे वंशकरः सुतः ।

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पौरवो वंश इति ते ख्यातिं लोके गमिष्यति।

(महाभा १.७०.४५)

दार्सी शर्मिष्ठां प्रति ययातेः अनुरागपराकाष्ठा। ज्येष्ठा देवयानी तत्पुत्राश्च राजपदाद् अवस्थाक्रमेण वञ्चिताः। अवस्थाचक्रेण ययातिः शुक्रकन्यां देवयानीमुवाह। पुनः शुक्रशापेन वार्धक्यग्रस्तः। शर्मिष्ठापुत्रः पितुः दुर्दशायां सहायोऽभूत्। राजा तस्मिन् पूरौ कृपावारि ववर्ष। एवं पौरवो वंशः प्रतिष्ठितः। राजपदच्युताः देवयानीपुत्राः यदुप्रमुखाः किं कृतवन्तः तद्विषये इतिहासो महत् नैरव्यं धारयति। देवयानीपुत्राणां शर्मिष्ठापुत्राणां च वंशलतां यदि अनुशीलयामः तर्हि भारतयुद्धे हि कालक्रमतो दृढमूलं यदुपुत्राणां नैराश्यं शत्रुतां जनयति। एवं पुञ्जीभूतो भ्रातृविवादो वंशनाशस्य कारणं भवति। तद्वंशलतावलोकनेन कृष्णस्य भूमिकाया रहस्यवनिकोन्मोचनं भवति। जनमेजयं यावत् पौरववंशलतां श्रीकृष्णं यावत् यादववंशलतां यदि कश्चित् विलोकयेत् तर्हि भारतयुद्धस्य प्रच्छन्नं कारणं समक्षमयाति।

पौरवो वंश :-

विष्णु-ब्रह्मा-अत्रि-चन्द्र-बुध (+इला)- पूरुरवाः- आयुस्-नहुष-**ययाति (+शर्मिष्ठा)-पूरुः-** जनमेजयः-प्राचीन्वान्-प्रवीर-नमस्यु-वीतभय-सुण्डु-बहुविध-संयाति-रहोवादी-रुद्राश्वमतिनार-सन्तुरोध-दुःषन्त-**भरत**-सुहोत्र-सुहोता-गल-गर्द-सुकेतु-बृहत्क्षेत्र-हस्ति-आजमीढ-ऋष-संवरण-**कुरु**-जह्नु-सुरथ-विदूरथ-सार्वभौम-जयसेन-रव्यय-भावुक-चक्रोद्धत-देवातिथि-ऋक्ष-भीम-प्रतीच-शन्तनु-(चित्रवीर्य-विचित्रवीर्य)-नियोगपुत्र सत्यवतीसुत व्यास-पाण्डु-अर्जुन(सुभद्रा)-अभिमन्यु-परीक्षित्-जनमेजयः। अत्र शन्तनोः गङ्गातः पुत्रः भीष्मोऽपि आजन्म ब्रह्मचारी।

यादववंश :

विष्णु-ब्रह्मा-अत्रि-चन्द्र-बुध(इला)-पुरूरवस्-आयुस्-**नहुष-ययाति(+देवयानी)-यदु** सहस्रजित्-शतजित्-हेहय-धर्म-कुन्ति-भद्रसेन-धनक-कृतवीर्य-कार्तवीर्यार्जुन-जयध्वज-तालजङ्घ-वीतिहोत्र-अनन्त-दुर्जय-युधाजित्-शिनि-सत्यक-सात्यकि(युयुधान)-जय-कुणि-अनमित्र-पृश्नि-चित्ररथ-विडुराथ-शूर-शिनिभोज-हृदीक-शूरसेन-वसुदेव-श्रीकृष्ण। पौरववंशयादववंशयोरवलोकनेन ज्ञायते यद् देवयानीपुत्रस्य यदोः कुले श्रीकृष्णः जातः। शर्मिष्ठापुत्रस्य पूरोः कुले जनमेजयं यावत् जाताः। यदुकुलोद्भवस्य श्रीकृष्णस्य भूमिका विश्वासं जनयति यत् यद्राज्ये श्रीकृष्णस्य राजत्वं स्यात् तत्र भगारिपुत्रः राजत्वं करोति। तस्मिन्वंशे श्रीकृष्णः स्वीयवंशस्य प्रतिष्ठां प्रकारान्तरेण इच्छति तदर्थं सर्वं साधयति च।

कृष्णस्य पितुर्वसुदेवस्य भगिनी पृथा। शूरसेनस्य पुत्रः वसुदेवः कन्या पृथा च। शूरसेनस्य भागिनेयः

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कुन्तिभोजो निःसन्तान आसीत्। स शूरसेनदत्तां पृथां दत्तपुत्रिकारूपेण स्वीचकार। सा कुन्ती इति नाम्ना परिचिता। कृष्णस्य पितृष्वसा कुन्ती। कुन्त्याः पुत्राः युधिष्ठिरः, भीमः, अर्जुनश्च। यत्र अवस्थाचक्रेण पाण्डोः वीर्योत्पन्नाः केऽपि पुत्रा नासन्। अर्जुनः इन्द्रसुतः। तदीयवीर्ये राजत्वस्य सर्वा सम्भावना विलोकिता। पाण्डुपुत्राणां पत्नी द्रौपदी आसीत्। तस्या अपि पञ्च पुत्राः आसन् ये च पूरुवंशीयाः। ते सर्वे सुप्तावस्थायां अश्व त्थाम्ना विनाशिताः। कृष्णभगिन्याः सुभद्रायाः अर्जुनस्य च सर्ववीर्यसम्पन्नः पुत्रः अभिमन्युरासीत्। परन्तु पौरवकुलवृद्धानां भीष्मादीनां चक्रव्यूहे सोऽपि अकाले विनाशं प्राप्तवान्। अभिमन्योः पत्नी उत्तरा गर्भवती आसीत्। तस्याः पुत्रः परीक्षित्। सोऽपि अभिशापग्रस्तः। सर्पदंशनेन स्वजीवनं त्यक्तवान्। तस्य पुत्रः जनमेजयः राजसिंहासनमारूवाढवान्। एवं हस्तिनापुरे यदुवंशस्य प्रतिष्ठा अभूत्। पुरा ययातेः ज्येष्ठः पुत्रः यदुः राजपदाद् वञ्चितः, परन्तु दशाक्रमेण यदुकुलोत्पन्नस्य कृष्णस्य भूमिकया तस्यैव यदुवंशस्य राजत्वं प्रतिष्ठितम्।

घटनाचक्रेण कृष्णस्य कूटचक्रेण च पौरववंशस्य प्रायः सर्वे विनाशं गताः। तत्र केवलं भीष्मपितामह आसीद् यस्तद्वंशरक्षणार्थं सर्वं साधनं सम्पाद्यापि अगत्या युद्धविमुखः सन् निरस्तः अतः स स्ववंशजेन अर्जुनेन विहितायां शरशय्यायाम् अन्तिमनिद्रां प्राप। भीष्मस्य देहावसानानन्तरं पौरववंशस्य वंशानुक्रमिकं चिह्नमपि विलुप्तम्। धृतराष्ट्रः गान्धारीकुन्तीसमेतो वानप्रस्थाश्रमे अग्निना कवलितः। महाप्रास्थानिकपर्वणि युधिष्ठिरं विहाय द्रौपदीसमेता अन्ये पाण्डवाः महायात्रापथे यात्रिणो बभूवुः। युधिष्ठिरः स्वदेहेन स्वर्गारोहणं कृतवान्। वस्तुतो भारतयुद्धे पौरववंशस्य आनुक्रमिकः सम्बन्धः राजपवितो विच्छिन्नो जातः कुन्ती–सुभद्रामध्यमेन यदुवंशः प्रकारान्तरेण पौरववंशानाम्ना स्थापितः। पदे पदे कृष्णस्य भूमिका पौरववंशविनाशार्थं बद्धमूला सफला अविस्मरणीया च दृश्यते।

पुराणेतिहासेषु व्यासः सूतः कृष्णः च एते अतीव गौरवपूर्णाः सन्ति। ते न केवलं जन्मना अपि तु कर्मणा स्वप्रभावं प्रतिष्ठां च संस्थाप्य इतिहासघटनाप्रवाहे भारतेतिवृत्ते च महत्वपूर्णस्य बिन्दुत्रयस्याधारभूताः सन्ति।

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१. प्राकृत भाषा और साहित्य का आलोचनात्मक इतिहास, पृ. ३०८–३३६

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SANSKRIT AND COMPUTER SECTION PRESIDENTIAL ADDRESS

By

DR. UMA RAMAN JHA

Respected scholars and dear delegates,

It gives me immense pleasure to speak about Sanskrit and computers in the 42 nd session of All India Oriental Conference, Varanasi.

Sanskrit is the oldest language of all languages in India. It has its effect on other languages of the world. It has its grammar with perfect rules. Hence the sūtras (aphorisms) of Pāṇini are highly appreciated by the scholars.

In the modern times the computer has become a means to recollect and store knowledge. A combination of words that makes a complete sense is called a sentence.

Words without proper arrangement cannot convey anything meangful. Words must be arranged in a specific manner to give proper meaning and then only words form a sentence.

A sentence constitutes a backbone of verbal interaction between human beings. When the meaning of the sentence is clear, the importance of words comes to us. Hence the words and the sentence have a relationship and both are extremely dependent on each other in all aspects.

Although knowledge of morphology and etymology is essentially required to understand a sentence, it must be pointed out here that this is exacltly the way Sanskrit scholars have looked at verbal understanding. A systematic classification of words and robust grammar have contributed tremendously in enabling their approach. In fact the system is so perfect that we can engineer this knowledge from Sanskrit and build a knowledge - based NLP (natural language process) system.

Knowledge representation is one of the various significant components of computer science. In1985 Mr Riggs Briggs, a computer scientist of the USA, wrote an article 'Artificial Intelligence' which was published in a journal.

The Academy of Sanskrit Research, Melkote arranged a seminar on knowledge representation in 'Sanskrit and Allied Semantic Theories' in the month of March 1993. Under the editorship of M.A.S. Rajan and H.S.

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Srinivasan the proceedings of the seminar were published. This work throws light on different aspects of Sanskrit and computer. Dr. K. T. Pandurangi had given a keynote address. India has a continuous tradition of the study of the language as a vehicle of knowledge. No doubt the light of language removes the darkness of ignorance. Bhartṛhari clearly says that knowledge is represented through the language only.

न सोऽस्ति प्रत्ययो लोके यः शब्दानुगमादृते।
अनुविद्धमिव ज्ञानं सर्वं शब्देन भासते।

He also states that the language plays a double role of representing the knowledge and communicating it. It has been accepted that knowledge is both generated and stored in human mind. The language is like a vehicle to communicate it from one mind to another mind. Knowledge, which we accumulate in our mind, is transmitted to the language and thereafter the same is communicated to the other minds to assist this process as well as to put the language an effective vehicle of linguistics, has developed.

From the Vedic period various disciplines of linguistics have developed so far. Among six limbs (षडंग) of the Vedas, the four important branches i.e. phonetics, morphology, syantax and semantics developed under the names of śikṣā, kalpa, nirukta and vyākaraṇa.

These four branches of ṣaḍaṅgas served to make the language a very authentic vehicle of knowledge. The knowledge is growing in human mind and hence we have to find a way by which it is preserved in a compact form and it should be made available for this purpose. Computer technology has flourished. Human brain is the first computer as it computes the knowledge gained by man systematically and stores it and provides it to him for his activities. According to nyāya system the Ātmā is defined as Jñānādhikaraṇam.

Therefore the computer knowledge exists in the human mind and hence it is a computer. The language is the second computer. The language attracts the speaker and the listener to grasp the mattter spoken. Through knowledge of language only speaker can transmit his own knowledge. The listener receives it properly through the language. The knwoledge of

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matter is also represented in the language, hence the language plays an important role in organized presentation of knowledge.

The knowledge representation through the language is required to be mechanised so as to minimize the human effort in transmitting the knowledge compact and universal.

Knowledge representation is major area of discussion in the presesnt age. Computer scientists can provide a significant contribution with information on the state of the art on the basis of inputs from the Sanskrit.

In the discipline of linguistics enormous research has been done to the evolution of grammar formalism for particular natural language. In the fields of semantics researches are going on to formulate systems for extracting meaning from sentences and passages.

Undoubtedly the topics of computational linguistics and knowledge representation for computers have reached an advanced stage of sophistication because of the vast amount of work done to develop systematic formalism and to devise procedures for their application.

KS Vardhacharya has taken a great pain in his article "**संस्कृतभाषायाः वैशिष्ट्यम्**" which has been translated by HV Nagaraj Rao as "excellence of Sanskrit language". After a good deal of research it was announced that Sanskrit is very suitable language for computerization. Some scholars are of the opinion that Sanskrit is the natural language fit for computer.

Great grammarians like Pāṇini, Kātyāyana and Patañjali made the rules of the Sanskrit language. Grammar represents the analysis of words and forms. Undoubtedly the creator of the world gives the form and names to every thing according to the purpose. This is the meaning of NāmaRūpa Vyākaraṇa. Hence NāmaRūpa Vyākaraṇa and creation are equal according to Vedāntins. The name of a thing is produced along with its form in the natural way. The creation of form and giving it a name are simultaneous. Such names are found only in Sanskrit language. The Sanskrit words always become the conveyer of particular meaning because of their etymological derivations. As for example the word Deva is derived from the verb root Div which has the meaning of sport, desire to win etc. This

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is the śabdavyākaraṇa. It is the opinion of the grammarians that all the words are derived from the verb root. That is why "bhū" etc. are called dhātus. Words of Sanskrit language are transperent and their meanings can be easily understood from examining their derivation. Things of the world are of many forms and qualities. There are many words for every object in this language. When we critically examine the words, the state, stature and use of things are easily understood. Hence Sanskrit is called natural language. When we classify things according to their nature, use, shape, etc. the knowledge of world will be systematic. So Sanskrit has been accepted as a suitable language of computer. The most important aspect of Sanskrit language is accent or intonation. A word gives different meanings when it is pronounced with different intonations. In Sanskrit the role of intonations in expressing ones inner feeling is very prominent. As for example Indraśatru (i.e. Enemy of Indra or he whom Indra kills) has two meanings according to its accents. Hence accents have an important place in Sanskrit.

The academy of Sanskrit research, Melkote, Karnataka is working on Sabdabodha project. This project is meant, to utilize Sanskrit as natural language for computer aided semantic processing. This is sponsored by technology development for Indian languages scheme under department of electronics, Government of India.

The project aims at disambiguation of the meaning of Sanskrit sentences by utilizing the logic available in sastras. After the morphological syntactic, semantic analysis and compatibility sabdabodh according to Navya Nyaya school will be generated. Finally this paves the way for the passage analysis resulting in its purport.

Dr. Dhanindra Jha was attached to the project of Sanskrit and information technology IIT Kanpur. His article entitled "संस्कृत एवं सूचना प्रौद्योगिकी" throws light on Sanskrit and information technology.

There are more than 100 important languages in the world. Scholars wanted to search a language which has prescribed rules. Rules, fully free from ambiguity are essentially required for computer processing. When scholars came to know the rules of Panini grammar, they started reaserach. In India first of all, a project on Sanskrit and information technology, IIT

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Kanpur was started. Department of computer science and engineering was brought into existence. It shifted to IIIT Hyderabad where scholars are making their research on computer science. In the project relations between Sanskrit and computer have been discussed in two ways.

1. Sanskrit for computers
2. Computers for Sanskrit

First of all Sanskrit for computers stands for computer application of technical knowledge lying in Sanskrit language.

Computers for Sanskrit stand to find out internal processing where technical knwoledge of Sanskrit can be utilized to prepare software. Akshara Bharati Anusandhan Mandal is doing an extraordinary work on machine translation and knowledge representation especially in the field of Sanskrit in the IIIT, Hyderabad.

For this purpose, knowledge of Sanskrit as well as technique of computer is essentially required. Sanskrit scholars are not devoting their time and energy in this field.

Computers for Sanskrit is another discipline. For this, knowledge of techniques of computer and Sanskrit is required. How to computerize them is also a great technique in the present time. It is essential for Sanskrit scholars to utilize the second discipline and they can spread knowledge of Dharma, Darshan, GrahaNakshatra and so on through the medium of Internet. Internet has become a source to unite the world. No doubt, Sanskrit has preserved different sources of knowledge. But general people cannot get the knowledge preserved in Sanskrit.

Now the "Internet" plays an important role in the world. Internet means international network. This network spreads the news in the world through satellite in a short moment.

For collection of infromation and its conveying a home page is required. In one home page we can collect the entire shastra knowledge through computer. After that all information should be collected in format of HTML (Hypertext Markup Language). After that a well framed indication is to be given, i.e. called home page address. As for example Hindustan Times News

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paper is indicated as http://www. hindustantimes.com
Through this process the Hindustan Times can be reached in the world where this newspaper does not reach physically.
In any part of the world a man can know the details of astrology and astronomy by means of the homepage. He can get the prediction of his future life through this home page.

Now let us have an idea about scientific utility of Sanskrit. Now "scientific approach of Sanskrit for computer" has become Mahāvākya. It has become a good topic of discussion. Those who have made a good research in the field have come to the conclusion that the entire Sanskrit language has not been used to the computers. But in field of language, Vyākaraṇa, navyanyāya and Mīmāṃsāśāstra can be utilized in the technique of computer. The founder of computer science (Cybernetics) Norbert Viner had no confidence that there can be translations through the machines. In 1974 he clearly spoke : "I can frankly say that there is no hope of machine translation as there are numerous words of numberless languages." But scientists were engaged in their research. Some centers were started for research for computers. In America Defence departments and C.I.D. agencies help them with funds. In the beginning, English translation of Russian Language was made. They got success to some extent. Even in Soviet Russia the computer translation from English as well as French language to Russian language was started.
Some scientists came to the conclusion that translation through computer is possible very shortly.

In Japan also there is a great progress in the field of translation through computer. In Japan scientists paid importance to कारकव्यवस्था. In India also this कारकव्यवस्था has been brought to computer.
In Melkote some Sanskrit scholars practically and successfully proved the kārakavyavasthā in computer translation.

Dr Shankarji Jha has written a very good article entitled Śābdabodha prakriyā i.e. "The process of knowledge representation in Sanskrit grammar." Undoubtedly knowledge representation is one of the various significant components of computer technology.

The national conference on knowledge representation and influ-

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ence in Sanskrit was conveyed in Bangalore under the control of Swami Pramanand Bharati in 1986.
In 1989, a seminar on "Sanskrit and Knowledge-based application" was organized in New Delhi. In that seminar experts from both disciplines, computer and Sanskrit, took part.
Scholars have taken a great pain to pinpoint the chapters dealing with the knowledge representation in Sanskrit grammar in the light of the interpretation of NāgeśaBhaṭṭa.
In the Aṣṭādhyāyī of Pāṇini the arrangement of sūtras and the division of Udātta, Anudātta and Svarita etc. have been made in a scientific order to convey the quick and easy knowledge representation.
The generative grammar of Chomsky is very near to Astadhayi of Panini for Computer purposes.
Prof. M. A. Lakshmithathachar has written a scholarly article on Sanskrit and computer science.
For about the last four decades, research on Artificial Intelligence (AI) is under process. Scientists and scholars have been trying to build computer systems that can perform Natural Language Processsing (NLP).
Sanskrit linguistics, grammarians and philosophers of the past have addressed many complex issues. Sanskrit is no doubt an unexplored treasure store for modern computational linguistics and AI researchers. Scholars are convinced that Sanskrit can very well be the lingua franca for NLP research. This has been proved by the enthusiastic response of computer scientists and Sanskrit scholars in seminars, conferences and workshops.

Mr. Lakshmithathachar is of the view that a very thorough knowledge of Morphology, Etymology etc. of all words in the sentence is required. This is exactly the way Sanskrit scholars have looked into verbal understanding. In the last All India Oriental Conference held at Puri Prof. Damodar Jha, sectional president of Sanskrit and computer, had read a paper on 'संगणकेन मन्वादियुगादितिथीनांपरीक्षणम्'.

In his paper he has mentioned the dates of different yugas on the basis of computer.
The computers have become an integral part of our lives and hence it has an important role to deal with languages of human beings.
This is a testimonial to the fact that this classical language is not far re-

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moved from technology. It was very interesting when German scientists declared that Sasnkrit with its rich vocabulary of more than two thousand roots with thrice as many multiple derivative words using suffixes and prefixes, could be the best language for computers. In the Indo European family of Satam languages Sanskrit has been accepted as the oldest and the most refined and the Germanic family of languages has to a large extent being influenced by it. Mātṛ in Sanskrit is imbibed into Latin as mater and mother in English. Thus Sanskrit could be the most universally accepted language.

We can quote that the IT revolution has taken its toll on the study of humanities. In the north, the situation is brighter with a number of universities and schools still offering diplomas providing a number of employment opportunities.

In America the American Sanskrit Institute has been created by Vyaas Hudston M. A. in 1989 with a vision of Sanskrit as a universal sacred language.

Revered Dr. N. S. Ramanujathathachara has written an article शाब्दबोधे मुख्यविशेष्य: which has been translated into English as "main substantive in verbal knowledge."

Pt. Ranganatha Sarma wrote an article 'निपातघटितवाक्येषु शाब्दबोधविचार:' which is very near to computation.

Dr. KV Ramakrishnamacharyulu has presented his excellent paper entitled "Pāṇiniyan Linguistics and computational linguistics". Indian people wanted to try for grammar formalism for Indian languages based on Indian traditional grammar, i.e. of Pāṇini.

A proper research was done in this direction at Computer Science Department of IIT, Kanpur. The department could get a success in bringing a system for analysis of Indian languages based on Pāṇini linguistics. Some special features of the Pāṇini system were shown by M.S. Bhanumathi in her M.Phil dissertation "An approach to machine translation in Indian Languages"

1. Traditional Indian grammar is based on comprehensive Kāraka Theory which is again based on Vivaksa.

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Ākānkṣā and yogyatā also play a key role in resolving the ambiguity.
2. Western grammar takes active form whereas in Pāṇiniyan system active and passive constructions are some which are based on underlying semantic structure.
3. In Paninian grammar the sentences are no more basic than nominals and vice versa.
Pāṇini generates them by rules, which are not parallel - aside from morphological details - identicals. Dr. Ramakrishnamacḥaryulu in his learned article has taken great pains to discuss about Tiṅganta, kāraka, tense, person, gender, number, kṛdanta, kartṛ, karma and Bhāvavācya and so on to make Sanskrit language very suitable to computer.
Mr. P Ramanujan has written a good article - "Principles of Mimansa for natural language processing". He has tried to prove that Mimansa works could be beneficial to NLP.
Mr. A Bharadwaj in his article "Development of Semantics in ancient India" has tried to bring Sanskrit nearer to computer.
Dr. D Prahaladacharya has written an article" अन्विताभिधानवाद-अभिहितान्वय वादयो: भेद:" which has been translated by H.V. Nagarajarao as "difference between Anvitabhidhanavada and Abhihitanvayavada." It is an attempt to construct systematic arrangement of ideas with a view to their expression. He has proved the importance of Saktigraha in the language.
Mr. C.S.R. Prabhu has thrown light on Sanskrit and computer in his article entitled "An Object Based Knowledge Representation and Database Scheme Definition Methodology for Indian Languages."
Dr. Saroja Bhate has written an article entitled "Computer understanding of Panini's Sañjnāsūtras."
In Akshar Bharati Vineet Chaetanya and Rajeev Sangal have made a thorough research on Sanskrit and computer. They have contributed a lot in the book "Natural Language Processing : A Paniniyan Persepective." They were engaged in Department of Computer Science and Engineering, IIT Kanpur.
Dr. K V Krishnamacharyulu, professor, Rashtriya Sanskrit Vidyapeeth Tirupati also contributed a lot in this field. This book presents a Paniniyan perspective.

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There are three aims of this text :

1. To introduce the reader to NLP.

2. To introduce the reader to Paniniyan grammar framework applied to the processing of modern Indian Languages.

3. To compare Paniniyan grammar framework with modern western computational grammar frameworks.

Prof. B. N. Patnayak, Probal Dasgupta, KA Jayqaseelan, R. Amritavalli, Prof. U. N. Singh, Prof. E. Amamalai, Dr. G Uma Maheshwar Rao, Panchanam Mohanty, P. R. Dadegaonkar, Gautam Sengupta, Dr. S. Rajendran, Dr. A. S Reddy, Dr. Thakur Das, B Srivinas, Mrs. Kulkarni, Vasudeva Verma, V. N. Narayana, Dr. K. C. Dash, Kamala Gangadharaiya, Neelam Tripathi, Pushpa Saxena, Dr. Dhanindra Kumar Jha, Miss Promila Bahadur and a host of computer scholars have made their research and contributed a lot in the field of Sanskrit and computers. We are thankful to foreign scholars as well as Indian pundits who have made good research in the field of Sanskrit and computer science.

यावद्भारतवर्षः स्याद् यावद्विन्ध्यहिमाचलौ ।
यावद् गंगा च गोदा च तावदेव हि संस्कृतम् ।

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SANSKRIT POETICS AND AESTHETICS SECTION

PRESIDENTIAL ADDRESS

By

PROF. R. I. NANAVATI

I thank the scholar-friends and my colleagues of the executive committee for putting trust in me and making me president of this section.

This is a recent section, begun with the beginning of this new century. The present meeting is only the second of this section. The first one was presided over by Prof. Radhavallabh Tripathi who in his presidential address had very ably surveyed the trends of Sanskrit Poetics and Aesthetics. In this second session, I had thought of making a survey of the Sanskrit works on Poetics and Aesthetics that appeared in the twentieth century. The difficulty before me, however, was to get the works published during last century. With best of my efforts and also the efforts of my publisher friends in Delhi, I could procure only a few of these works. I am, therefore, constrained to limit my observations on these few works only.

Records and references show that the following Sanskrit works on Poetics and Aesthetics were published during the last century.

१. साहित्यबिन्दुः of छज्जुराम शास्त्री (१९६१) pub. मेहरचन्द लछमनदास
२. व्यञ्जनाप्रपञ्चसमीक्षा of मुकुन्दमाधव शर्मा (?)
३. अलंकारप्रस्थानविमर्शः of लक्ष्मीनारायण सिंहा (१९७१)
४. ध्वनिकल्लोलिनी of आनन्द झा (१९७८) दरभंगा
५. अलंकारविद्योतनम् of कृष्णमाधव झा (१९७४) दरभंगा
६. काव्यविच्छित्तिमीमांसा of जयमन्त मिश्र (१९७८) दरभंगा
७. अभिनवकाव्यप्रकाशः of गिरिधारीलाल व्यास (१९६६) उदयपुर
८. रसनिष्पत्तितत्त्वालोकः of भगवत्प्रसाद त्रिपाठी (?)
९. अलंकारशास्त्रम् of अनन्तशर्मा त्रिपाठी (?)
१०. सौन्दर्यशास्त्रम् of शिवजीव उपाध्याय (?)
११. वास्तवालंकारदर्शनम् of ब्रह्मानन्द शर्मा (१९६९) अजमेर
१२. अभिनवरसमीमांसा of ब्रह्मानन्द शर्मा (१९६९) अजमेर

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१३. रसालोचनम् of ब्रह्मानन्द शर्मा (?)

१४. काव्यसत्यालोक: of ब्रह्मानन्द शर्मा (१९८०) अजमेर

१५. साहितीजगती of कालूरि हनुमन्तराव: (१९७३, १९९०) हैदराबाद

१६. पञ्चमी साहित्यविद्या of बटोही झा (१९९०) लखनऊ

१७. अभिराजयशोभूषणम् (only प्रथमोंऽश:) of अभिराज राजेन्द्र मिश्र (१९९०) printed in 'दूर्वा' भोपाल.

१८. अभिनवकाव्यालंकारसूत्रम् of राधावल्लभ त्रिपाठी (since pub. 2005) वाराणसी

१९. काव्यालंकारकारिका of पं. रेवाप्रसाद द्विवेदी (१९७७) वाराणसी

२०. साहित्यशारीरकम् of पं. रेवाप्रसाद द्विवेदी (१९७७) वाराणसी

२१. A work on नाट्य in five independent booklets by पं. रेवाप्रसाद द्विवेदी (१९९६) वाराणसी

(१) नाट्यानुशासन् (उन्मेष १)

(२) भरतदर्शनम् (उन्मेष २)

(३) नाट्यशारीरकम् (उन्मेष ३)

(४) कलासमाधि: (उन्मेष ४)

(५) रसभोग: (उन्मेष ५)

Of these twenty-one (or twentyfive) works, the first thirteen, I have not been able to get and look into them for myself. It is possible that some of them - as their titles might indicate (such as व्यञ्जनाप्रपञ्चसमीक्षा or अलंकारप्रस्थानविमर्श or ध्वनिकल्लोलिनी or रसनिष्पत्तितत्त्वालोक: etc.) - may have aimed at only explaining the traditional poetic theories and not expounding some original or non-traditional theories or original combinations of existing theories; no definite statements about their contribution, however, can be made without actually going through them. I have, therefore, made observations below only on those works which I could look into for myself.

Prof. Dr. Abhiraja Rajendra Mishra

Let us begin our servey with the work अभिराजयशोभूषणम् of Dr. Rajendra Mishra, the present vice-chancellor of this university and the vice-president and host of this session of A. I. O.C. We know that, beginning from प्रतापरुद्रीय, we have a tradition in Sanskrit Poetics of यशोभूषण

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works in which the author may not give any significant new theory but composes all the illustrations proper to his affiliation to a particular poetic theory afresh in all of which his patron king is praised. That is यशोभूषणम्, 'the ornament of his fame'.

Prof. Rajendra Mishra does call his work अभिराजयशोभूषणम् but does not accept the tradition of composing fresh illustrations in praise of any patron or respectable person. He notes and discusses the views of our traditional poeticians and then draws his own deductions. The illustrations are also brought from these works and not necessarily composed by himself or in praise of any person.

Only the first chapter of his work is published in an issue of दूर्वा (vol. 5, nos. 1-2), the literary quarterly of Madhya Pradesh Sanskrit Academy. By offering prayer to his पूर्वसूरिs - from Bharata and Bhamaha through Amaracandra, Kesava Thakkura, Sagaranandin to the most recent ones like Pt. Rewaprasadji and Dr. Radhavallabh - he shows his acquaintance with all these authors and their works. In the course of his work, he quotes the relevant views of these authors, discusses them and brings in his own conclusions. In the first chapter, he deals with प्रकरणs of introductory topics of poetics: they are these: काव्यप्रशंसाप्रकरणम्, काव्यप्रयोजनप्रकरणम्, काव्यहेतुप्रकरणम्, काव्यलक्षणप्रकरणम् and काव्यशाखाप्रकरणम्.

Let us note here his view on some of these topics. About काव्यप्रशंसा, he says:

क्षयं याति जगद्रूपम् नितरां पाञ्चभौतिकम् ।
वाङ्मयं किन्तु तद्रूपं चिरस्थायि विकस्वरम् ।।

For a Poet-at-heart,

बान्धवौ ननु शब्दार्थौ कविता प्राणवल्लभा ।
रसो मुक्ति-सुखं हन्त किमन्यदिह कांक्षितम् ।।

and *किञ्च, कवितयाक्षय्यं यशोऽवाप्तुं शक्यते ।*

In प्रयोजनप्रकरण, he refers to नाट्यशास्त्र, भामह, भोज, कुन्तक, वाग्भट and मम्मट, discusses their views and concludes: एवं हि, यश एवैकं स्थिरमनवद्यं च प्रयोजनं परिलक्ष्यते काव्यरचनाया: । Then he rises to a higher level and says:

न धनाय न पुण्याय व्यवहाराय नापि वा ।

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न च सद्यःसुखार्थाय काव्यं निर्मात्ययं कविः ।।
वस्तुतस्तस्य कर्मैतत् संस्कारोत्थं स्वभाजम् ।
यदकृत्वा क्षणं यावन्नासौ शमधिगच्छति ।।

and concludes : *तद्यमत्र संक्षेपो यद् व्यवहारदृष्ट्या यश एव काव्यरचनाप्रयोजनभूतं तिष्ठति, परमार्थदृष्ट्या तु काव्यप्रणयनं कवेः स्वतः स्फूर्तं स्वाभाविककर्ममात्रम्। स्वाभाविकं कर्म न भवति कथमपि प्रयोजनसापेक्षम् ।*

Similarly, generally accepted काव्यहेतुs are शक्ति, निपुणता and अभ्यास. But Abhiraja's view is : प्रज्ञां विना कवित्वस्य बीजं नैव प्ररोहति । प्रतिभाया देवकृपोपनतत्वं सिद्धमेव ।

His definition of काव्य is :
काव्यं लोकोत्तराख्यानं रसगर्भं स्वभावजम् ।
परत्रेह च निर्व्याजं यशोऽवाप्तिप्रयोजनम् ।।

In काव्यशाखाप्रकरण he says :
काव्यं सहृदयास्वाद्यम्, कोविदास्वाद्यमेव च ।
लोकास्वाद्यमिति ख्यातं त्रिविधं रोचते मम ।।

This only from the point of view of its readers. But in reality all the poems are poems and there are no divisions like उत्तम, मध्यम and अधम. A poem is a poem is a poem !

Yet it should be pleasing to all, not to the elites only !

Dr. Brahmanand Sharma :

Dr. Sharma has given us four works on Poetics and Aesthetics. अभिनवरसमीमांसा and रसालोचनम् must be dealing (presumably) with his views on the रस theory; whereas the वस्त्वलंकारदर्शनम् (or वास्तवालंकारदर्शनम् ?) deals with the अलंकारs- the figures of speech.

His काव्यसत्यालोक is a small but substantial work. It has 70 कारिकाs divided into five उद्योतs as follows :

उद्योत I – कारिकाs 1 to 17 called सत्यनिरूपणम्
उद्योत II – कारिकाs 18 to 35 called धर्मसूक्ष्मताधानम्
उद्योत III – कारिकाs 36 to 41 called व्यापारयोगः
उद्योत IV – कारिकाs 42 to 63 called भावयोगः
उद्योत V – कारिकाs 64 to 70 called काव्यलक्षणादिविवेचनम्.

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Presumably Dr. Sharma also wrote a व्याख्या of these कारिकाs because he himself mentions कारिकाएं तथा विस्तृत संस्कृत व्याख्या in his भूमिका. This work however has only the 70 कारिकाs and their Hindi translation.

In the very first कारिका, his pro-Marxist approach to the poetic object becomes clear.

श्रमं तु प्रथमं वन्दे श्रमिकं च ततः परम् ।
श्रमः श्रमिकरूपेण प्रतिष्ठा जगतो मता ॥१॥

He says he believes in सत्य (Truth, Fact, Verity) and not in आभास (semblances, reflections, mirage, appearances).

न ममालौकिकी प्रज्ञा, वाचि न चास्ति पाटवम् ।
आभासे मे न विश्वासः सत्यं हि शरणं मम ॥३॥

Truth, in its subtlety, attains intensity which will be called ज्ञान in शास्त्र and अनुभूति in काव्य.॥४॥ The basis of Truth is this world (लोक). Therefore, a sincere poet should preserve the basis of the world.(लोके सत्यं प्रतिष्ठितमालोकाधारस्ततो रक्ष्यः कविना....॥५॥)

The poetry is relishable if it reveals liking for worldly truth; if not, it will be नीरस.

This worldly truth is of three types, प्राकृत, आर्थ and हृदयज : natural, economic and emotional. The root of the world is प्राणाः, and the प्राणाः themselves are rooted in economy (= money), the beings are अर्थोन्मुख; therefore, the position of अर्थ (money) is highest. The root-cause of money is labour, therefore, it should appropriately stay there (i.e. in the place of labour), but there is a wonderful disparity in the world that the accumulation of money is elsewhere !

It is not any spirituality but only semblance (false ideal) resorting to which the rich people accumulate money.

In literature, the truth resides in sense, and the sense resides in words. Since both words and sense exist (in the literature together), it attains the form of literature.

This structure of arguments is basically Marxist in outlook. Many questions can be raised, even the sense of अर्थ is ambiguous, but our purpose is only to acquaint ourselves with all possible varieties of literary

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theories propounded in the last century. Therefore, we shell not enter into any discussion about it.

Batohi Jha

पञ्चमी साहित्यविद्या is a small work by Batohi Jha-about 300 verses in अनुष्टुभ्, except chapter-ending verses in other metres-attempting a topic-wise survey (or rather a bird's-eye-view) of some important classical works of Sanskrit Poetics- Bharata's Nātya-śāstra, Kāvyālaṁkāra of Bhāmaha, Daṇḍin's Kāvyādarśa, Kāvyālaṁkārasūtra of Vāmana, Dhvanyāloka (and Locana) of Ānandavardhana; Mahimabhaṭṭa, Vakrokti-jīvitam, Mammaṭa, Viśvanātha, Jagannātha etc. The title is obviously taken from Rajaśekhara who first quotes Kauṭilya on the topic of vidyās, saying–आन्वीक्षिकीत्रयी वार्त्तादण्डनीतयश्चतस्त्रो विद्या इति कौटिल्यः - and then avers पञ्चमी साहित्यविद्या इति यायावरीयः। (काव्यमीमांसा, p.4. GOS Edn.) To some extent, Rājaśekhara is the model for our author who surveys the views of those poeticians under topics like साहित्यविद्या, मंगलाचरणम्, प्रयोजनम्, कारणम्, लक्षणम्, भेदः, शक्तयः, रसः, व्यञ्जना, दोषाभावः, गुणः, रीतिः, अलंकारः, उपसंहार: It can be seen that the pattern of chapters adopted here broadly follows the pattern of topics as treated in Mammata's Kāvyaprakāśa, except the first which is sort of introductory and last which recounts almost all the authors of Sanskrit Poetics and Dramatics chronologically. To give an idea of the type of survey, we may look at the contents of the topic of रीति: First the definition:

पदसंयोजना रीतौ रीतिर्गुणप्रकाशिका।
काव्यस्योत्कर्षहेतुः सा पदसौभाग्यवर्धिनी ॥

Then, he states, the poem of वाग्भट clearly reveals the रीतिs; Jayadeva's definition is: सरीतिः काव्यनाम्नी वाक्।. In the history of Poetics, Vāmana started the school of रीति.

शब्दार्थौ तन्मते काव्यं गुणालंकारसंस्कृतौ।
आत्मा काव्यस्य रीतिस्तु तेनैव प्रतिपादिता ॥

Then

वामनरीतिभक्तिर्हि तथोचिता प्रतीयते।
यथौचित्यञ्च काव्यात्मा वक्रोक्तिः कुन्तकस्य च ॥

Then the author compares the views of वामन with those of कुन्तक and क्षेमेन्द्र.

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When रसादिध्वनि is recognised as काव्यस्यात्मा, रीति in the form of the proper arrangement of elements (रीतिरङ्गसुयोजना) is distributed leaving only 3 गुणs (instead of the 10 of वामन). Similarly the three रीतिs are re-formed by Kuntaka as three paths rooted in the कविस्वभाव and called सुकुमार, विचित्र and मध्यम. All this is tersely covered in only sixteen verses in अनुष्टुभ्. The final verse in this प्रकरण, in वंशस्थ metre, refers to the काव्य (पुरुष) myth of राजशेखर :

सारस्वत: काव्यनर: समुद्गतो
भूमौ यथेच्छं विचचार विद्यया ।
देशे प्रदेशे युगलानुसारतो
रीति: प्रवृत्ति: प्रसृताश्च वृत्तय: ।।

Kālūri Hanumantarāvaḥ

His साहितीजगती (second edition, 1990, Hyderabad) is a collection of sixteen essays on various topics of literary criticism like साहित्यप्रयोजनम्, काव्यं इतिवृत्तंच, साहित्यं समाजश्च, साहित्यभवितव्यम्, काव्ये अस्पष्टता etc., and a long essay साहितीजगती - which is actually a collection of eight essays - साहितीजगती, रसचर्चा, ननु काव्यं (सर्वदा) आनन्दमेवोत्पादयति?, साहित्यं नाम किम्?, विविधा: साहित्यप्रक्रिया:, काव्यं वैचित्री च, काव्यदोषा:, साहित्यं नीतिश्च. There are nine other essays on some critical points of works and authors like Mahābhārata, Rāmāyaṇa, Bhāsa, and Kālidāsa. The book thus contains essays on theoretical as well as practical criticism. Though the author does not propound any literary theory of his own, his observations on these various topics are often interesting. For example, in वाङ्मयसमालोचनम् he finally observes: भाषया सर्वा: अनुभूती: वक्तुं शक्यते परन्तु मनुष्यस्य व्यक्तीकरणंशक्ति: परिमिता इत्यभिप्रायस्य, सुमहत्यामपि सत्यां भाषायां, मानवस्यानुभूतय: सुमहत्तरा: भवन्ति ततो भाषा मानवस्य सर्वा अनुभूती: वक्तुं न शक्नोतीत्यभिप्रायस्य च फले नास्ति विभेद:, किन्तु दृक्पथे एव । तथापि प्रथम: अभिप्राय: शास्त्रीय: । अपरो जनानां साधारण: प्रवाद: । In काव्ये अस्पष्टता, he discusses the view whether poetry is enjoyed even before it is understood, and says अर्थ एव प्रधानं, स एव काव्यस्य प्राण: ।; he also discusses the case of प्रहेलिकाs 'riddles', and concludes, अस्पष्टता नैव कवे: जन्मसिद्धाधिकारोऽस्ति । "Ambiguity or lack of clarity is not a poet's birthright."

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In काव्यम् इतिवृत्तं च, he even quotes from दशरूपक : तन्नास्ति, यन्न रसभावमुपैति लोके। "There is nothing in the world which can not be a subject of poetry", but finally avers - यावान् गभीरो भवति मनुष्य: तावन्महत् भवति साहित्यम्। In साहित्यं समाजश्च, he concludes: पठितुर्जीविते प्रेम गौरवमभिरुचिं च विवर्धयितुं साहित्येन प्रयतितव्यं न तु जुगुप्सां जनयितुम्। "Literature should try to generate in the mind (or life) of the readers, positive feelings and not negative." He is bold enough to find two faults with जगन्नाथs definition of काव्य : When जगन्नाथ says रमणीयार्थप्रतिपादक: शब्द: काव्यम्, there will follow the contingency of ततो भेरीपटहादिध्वने: जगन्नाथस्य काव्यलक्षणेन काव्यत्वमापतति। because the ध्वनि, वीरानुद्बोघयति। Again, even if one translates a poem in beautiful language, yet भाषान्तरीकर्तुर्महत्त्वं परिमितमेव, महत्त्वे कवि: काव्यापृथक्करणीय:। The importance of the original poet will always be greater than the translators.

There are such interesting observations in this collection of essays. The language of the essays is also simple and arguments expressed clearly. Author's acquintance with some classical western (particularly English) poets and references to and quotations from them also render a wider acceptance to his observations. The book does not propound or re-state any new or known theory but it makes interesting reading.

Prof. Radhavallabh Tripathi

Prof. Tripathi's अभिनवकाव्यालंकारसूत्रम् is an important and perhaps ambitious work. As the name itself shows, it is modelled upon वामन's work; it has सूत्रs, वृत्ति and उदाहरणs; some topics command long and discursive expositions in their वृत्तिs, whereas some topics are covered briefly into सूत्रs only (vide II. 2 on कविव्यापार containing only six सूत्रs). At times the author is touching western parallels also (cp. विरोध = paradox). The work is divided into three अधिकरणs called काव्यस्वरूपनिरूपणम्, अलंकारविमर्श: and काव्यविशेषविमर्श:. The first is divided into the following six अध्यायs : (१) काव्यलक्षणनिरूपणम् (२) काव्यप्रयोजननिरूपणम् (३) काव्यकारणनिरूपणम् (४) काव्यभेदनिरूपणम् (५) शब्दव्यापारनिरूपणम् (६) शास्त्रसंगतिनिरूपणम्। The second is divided into these six अध्यायs : (१) अलंकारस्वरूपनिरूपणम् (२) शास्त्रसंगतिनिरूपणम् (३) अलम्भावनिरूपणम् (४) अलंकारविभागनिरूपणम् (५) आभ्यन्तरालंकारनिरूपणम् (६) बाह्यालंकारनिरूपणम्. The third has only one अध्याय

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called काव्यविशेषविमर्शः।

We may also quickly have a look at the contents: (१) The definition of poetry is लोकानुकीर्तनम् काव्यम् ।:"Re-presentation of the world is poerty". The world is त्रिविध-आधिभौतिक, आधिदैविक, आध्यात्मिक, and all the three types have their impact on literature also. The total blooming up of all the three is life and that is reflected in literature.

The अनुकीर्तनम् 'representation' is fourfold : अनु-उन्मीलनं, अनुदर्शनम्, अनुभवः, and अनुव्याहरणम् । These four are roughly correlated to the four types of वाक्-परा with अनून्मीलनं, पश्यन्ती-अनुदर्शनम्, अनुभवः-मध्यमा and अनुव्याहरणम् with वैखरी which becomes काव्य. Author supports his observations with भट्टतौत's words :

दर्शनात् वर्णनाच्चाथ रूढा लोके कविश्रुतिः ।

In this context he links some other concepts like साहित्य of कुन्तक, origin of metres, साहित्य as समाजदर्पण, लोकधर्मि-नाट्यधर्मि, नटस्य रञ्चनावैचित्र्यम् etc.

At the end of this अध्याय, he says:

लोकवृत्तसंग्रहस्य अनुकीर्तनस्य च प्रकृष्टत्वं उत्कृष्टत्वं अपकृष्टत्वं वा परिलक्ष्य उत्तमोत्तमम्, उत्तमम्, मध्यमं अधमं चेति काव्यस्य, सिद्धः साधकः आभ्यासिको घटकश्चेति कवेः, तत्त्वाभिनिवेशी, विषयनिष्ठो, विषयिनिष्ठो, सतृणाभ्यवहारी चेति समीक्षकस्य आचार्यस्य वा, साङ्कर्यम्, संसृष्टिः, ईषत्स्पृष्टत्वम्, अभावश्चेति शास्त्रसन्निवेशस्य कोटयो भवन्ति । भवति च परिकरश्लोकोऽत्र -

यथा कविस्तथा काव्यं तथा चापि समीक्षकः ।
चातुर्विध्यं त्रयाणां च प्रत्येकं परिकल्पितम् ।।

This he further elaborates in the following sections.

(२) प्रयोजन of काव्य is मुक्ति 'liberation'. The सूत्रs are:

मुक्तिस्तस्य प्रयोजनम्।
मुक्तिश्चावरणभङ्गः।
आवरणं च सङ्कुचितप्रमातृत्वम् ।
प्रमाता च कविः सहृदयश्च।
तदीयचैतन्यसङ्कोचः सङ्कुचितत्वम् ।

(३) The कारण of काव्य is जागरिता प्रतिभा ।

(४) The four divisions of काव्य are उत्तमोत्तमम्-सर्वाङ्गीणं जीवनं निर्दिशत्, उत्तमम्-

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जीवनस्यैकदेशं निर्दिशत्, मध्यमम्-वस्तुविशेषं मनःस्थितिविशेषं वा प्रकाशचत्, अवरम्-पदार्थमात्रपर्यवसितम् ।। The examples of the first are रामायण, महाभारत, शाकुन्तल, रघुवंश, उत्तररामचरित, War and Peace.

Of the second, poems of भारवि, माघ, श्रीहर्ष etc.

Of the third, अन्योक्तिs of भल्लट etc.

Of the fourth, शब्दाडम्बरसङ्कुल, प्रतिभादरिद्र, अतिस्वल्पसुभाषित.

(५) The three वृत्तिs अभिधा, लक्षणा, व्यञ्जना all are एक एव व्यापार: । The three वृत्तिs reveal the आधिभौतिक, आधिदैविक and आध्यात्मिक तत्त्व.

(६) The three fold शास्त्रसंक्रान्तिs are समवेता, आरोपिता and बलादानीता । When शास्त्र fuses with poetry and flows from poet's प्रतिभा, it is समवेता – like उपनिषद्s, like some utterances steeped in philosophical observations etc.; it is आरोपिता when शास्त्र is superimposed on poetry with effort like paranomastic statements etc. and बलादानीता when प्रतिभादारिद्यात् काव्यपूरणे स्खलन् कविः शास्त्रमवलम्बते ।

The second अधिकरण is called अलंकारविमर्शः । The author says: अलंकार: काव्यजीवनम् । आधिभौतिक-आधिदैविक-आध्यात्मिक-विश्वत्रय-समुन्मीलन-पुरस्सरं भूषण-वारण-पर्याप्ति-आधायकत्वमलंकारत्वम् ।

Thus, in all three senses of the prefix अलं, the अलंकार operates. Of course, generally, it is in the sense of भूषण – it beautifies; sometimes in statements like त्वं जीवितं त्वमसि मे हृदयं द्वितीयं etc., the आक्षेपालंकार operates अलं in the sense of वारण. In the sense of पर्याप्ति, an अलंकार operates to create beauty by removing excess, by leaving just enough, something like 'adequate expression'.

In so many ways it again reveals all the three types of the world. The author says: वस्तुतस्तु शाकुन्तले कालिदासगिरा 'श्रद्धा वित्तं विधिश्चैव त्रितयं चात्र सङ्गतम्' इति वक्तुम् सुशकम् । तथापि कालिदासस्य दृष्टिः आधिभौतिकमतिक्रम्य आधिदैविके समधिकतरं रमत इति तस्यालंकारप्रयोगाः प्रमाणयन्ति त्रिष्वपि रूपकेषु । भवभूतिस्तु रूपकत्रये आधिभौतिक-आधिदैन्तिक-आध्यात्मिक-जगवि समुन्मीलयति, तथापि तदीया कविचेतना आध्यात्मिकमेव विशिष्य समारोहयती तदीया उपमाद्यलंकारा अपि निदर्शयन्ति। महावीरचरितं राजनीतिगतं संघर्षं महावीरस्य रामस्य च पराक्रमं प्रस्तौति । अत्र मुख्यत आधिभौतिकं जगद् विषयीभूतम् । तदनुरूपश्चालंकारप्रयोगः । परन्तु कविः स्थूलात् सौक्ष्म्यमनुसरति । मालतीमाधवे माधवस्य मालत्याश्च प्रणयकथा, मानसिकी व्यथा च आधिभौतिकजगतः धरातलेऽधिष्ठिते

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अपि आधिदैविकं मानवसम्बन्धं पुरस्कुर्वतः। उत्तरामचरिते तु सीता आधिदैविकजगद् अतिक्रम्य दिव्यां भूमिमारूढा। It is clear that the author not only expands the connotation of the term अलंकार, he also applies our traditional classification of आधिभौतिक etc. to a novel type of subtle, analytical literary appreciation linking it with अलंकारs. He advocates the case of अलंकार thus: इत्थमलंकारः प्राधान्येन क्वचिदाधिभौतिकं क्वचिदाधिदैविकं क्वचिच्चाध्यात्मिकं विश्वं क्रोडीकुरुते, क्वचिद् द्वयोः त्रयाणां वा युगपत् समुल्लासं प्रकटीकुरुते। न च अलंकारे एतयोरेकमेव विश्वं अन्याभ्यां पृथग्भूतं स्वतःपूर्णं वा प्रकटीभवति। तेन अलंकारः पूर्णता। तस्मिंश्चान्तर्भवन्ति समग्रा काव्यकोटयः। भवतः चात्र श्लोकौ –

रसश्चापि गुणाश्चापि रीतयो वृतयस्तथा।
सर्वे ध्वनिप्रभेदाश्च ये प्राचीनैरुदाहृताः ॥
सन्धिसन्ध्यङ्गवृत्यङ्गलक्षणान्यागमान्तरे।
अलंकारस्य परिधौ सर्वे चान्तर्भवन्ति ते ॥

This expansion of the concept of अलंकार is defined thus in the second अध्याय : -

अलम्भावमाधातुं कविना सम्पाद्यमाना प्रक्रिया कविव्यापारः।
स चतुर्धा वृत्ति–रीति–मार्ग–रसभेदात्।
नियतवर्णगतो व्यापारो वृत्तिः।
पदविशेषगतो व्यापारो रीतिः।
अर्थविषयको व्यापारो मार्गः।
आस्वादविषयको व्यापारो रसः ॥

There is no वृत्ति on these सूत्रs.

In the fourth अध्याय called अलंकारविभागनिरूपणम्, he divides अलंकारs into आभ्यन्तर 'internal' and बाह्य 'external'; or again they are of three types by the process of पर्याप्ति, वारण and भूषण; or again by आध्यात्मिक, आधिदैघिक and आधिभौतिक; or they are fivefold: पदपदार्थ–वाक्य–प्रकरण–प्रबन्ध–गतत्वेन पञ्चविधाः ॥

The fifth अध्याय counts, defines, discusses and illustrates the eleven आभ्यन्तर अलंकारs: they are प्रेम, आह्लाद, विषादनम्, विभीषिका, व्यङ्ग्य, कौतुकम्, जिजीविषा, अहङ्कारः, स्मृतिः, साक्ष्यं, and उदात्त. These pervade all the works of literature :

येषु सत्सु काव्यं प्रजायते, यान् विना काव्यं न प्रसरते ते अलङ्कारा आभ्यन्तराः।

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इमे क्वचित् काव्यसंरचनायाम् अप्रकटीभूता अव्यक्तास्तिष्ठन्ति, क्वचित् प्रकटिता: । परन्तु सर्वत्र काव्यरचनायां कवेर्मानसे अन्तस्तिमिता भवन्ति, काव्येऽपि चान्तर्व्याप्तास्तिष्ठन्ति । They are perhaps the poet's pervasive moods.

The Sixth अध्याय is on बाह्य – external अलंकारs. They are fourfold संघटनाश्रिता:, विरोधमूलका:, औपम्यमूलका:; and वृत्तिमूलका:. संघटनाश्रिता: are four: अन्यथाकरण, छाया, जाति, अतिशय; विरोधमूलक are six: अपह्नुति, विरोध,असङ्गति, विषम, द्वन्द्व, तानवं; साम्यमूलक are four: उपमा, रूपक, उत्प्रेक्षा, दीपक; and the four वृत्तिमूलका: are नादानुवृत्ति, यमक, श्लेष and लय.

तानवम् is interesting, it almost amounts to the element of tension - poetic tension - as we know it from modern werstern poetics. It is defined as वैयक्तिके सामूहिके वा चित्ते द्वन्द्वोत्थं कर्षणं तानवम् । (तनाव in Hindi?)

In the last अधिकरण, he gives types of literary compositions. He first divides काव्य into पाठ्य and दृश्य. In पाठ्य, there are two भेद्स : पद्य and गद्य पद्य has literary forms like महाकाव्य, खण्डकाव्य, गीत, मुक्तक, मुक्तच्छन्द, गजलगीति, and समस्या. In गद्य, forms like निबन्ध, कथा, उपन्यास, संस्मरण, रेखाचित्र, जीवनचरित्रम्, आत्मकथा, यात्रावृत्तम् are included. In दृश्य, only two types - एकांक and नाटक – are mentioned. All these types are then defined and described with referances to their examples.

The important features of this work are :

1) widest possible expansion of the concept of अलंकार to cover as many aspects of literature of possible.

2) The threefold division of life or world (आधिभौतिक etc.) and its application to literary aspects.

3) Inclusion of many new literary forms that we have come to know from western literary traditions and models.

4) A novel analysis of our traditional list of अलंकारs.

5) Establishing eleven आभ्यन्तर अलंकारs, pervasive poetic moods.

6) काव्य and शास्त्रसंक्रान्ति, प्रयोजनof मुक्तिस्तस्य प्रयोजनम् ।,defining poetry from its wordly source.

7) Making the concept of अलंकार very comprehensive, almost all-inclusive and all-pervasive.

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Pt. Rewaprasad Dwivedi

Pt. Rewaprasad Dwivedi has made important contribution to Sanskrit poetics and dramaturgy through his works काव्यालंकारकारिका and नाट्यानुशासनम्. His work साहित्यशारीरकम् deals with schools of Sanskrit poetics which he appears to classify on regional grounds. He seems to emphasise similarities in the theories of our classical poeticians and propounds four regions developing or envolving some theoretical traditions: Thus according to him भरत and दण्डिन् belong to the काञ्चीधाम tradition, भामह, उद्भट, वामन, आनन्दवर्धन, कुन्तक, अभिनवगुप्त, मम्मट etc. obviously adhere to the शारदाधाम (i.e.Kashmir) tradition, धनंजय, धनिक and भोजराज belong to the महाकालेश्वरधाम tradition and सनातन (i.e. पं. रेवाप्रसाद द्विवेदी himself) to the काशीधाम. From a different viewpoint, he also seems to observe two traditions: Vedic is discernible in Bharata and Daṇḍin and Bauddha is observed in भामह (and his followers). The four अधिकरणs of his साहित्यशारीरकम् deal with the above-mentioned four geographical divisions, depicting the views of the relevant authors critically. We may not agree with some of his views but they are original and interesting. Thus when he says: यः शब्दः स वेदादिरूपः, अर्थो विभावादिरूपः, सम्बन्धश्च भाव्यभावकभावादिरूपः । एतत्त्रिकस्यैव कृत उद्गीर्यते 'शब्दार्थौ सहितौ काव्यमिति' । अयमत्र निगूढोऽभिप्रायः 'शब्दार्थौ सहितौ नाट्ये काव्यमित्यभिधीयते' इति । (p. 22), we wonder what shall we do, on the one hand, with the tradition of पतञ्जलि (cf. सिद्धे शब्दार्थसम्बन्धे –) and कालिदास (वागर्थाविव सम्पृक्तौ etc. रघु. १.१.) as well as कुन्तक (vide his explanation of the word साहित्य under 1.6 of his वक्रोक्तिजीवितम्), and, on the other, with the fact that भामह deals in his work with काव्य only, exclusive of drama.

काव्यलंकारकारिका

The definition of poetry according to पं. रेवाप्रसाद (which is also its मंगलश्लोक) is this :

आनन्दकोषस्योल्लासे लोकोत्तरविभावना ।
अलंकृतार्थसंवित्तिः कविता सर्वमंगला ।।१।।

"The concept of an adequate subject-matter (अलंकृत–अर्थ–संवित्ति) is poetry" as it possesses an outstanding power to make the bliss spring. It is

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a benediction launched for universe.'' (Tr. by the author Pt. Rewaprasad). Another definition, a little later, is this :

आत्मवान् अर्थसंघातप्रकाशः काव्यमिष्यते।
आत्मा चालंकृतिः, सा च पर्याप्तिः, तत्र हेतवः ।।४।।

'' A concept of the group of subject-matter reaches the stage of poetry if it does possess its soul, and अलंकार in its sense of अलंभाव or *Adequacy* holds the state of soul in poetry.'' (Tr. by R.P.D.)

Thus adequacy of expression of subject-matter-अलंभाव of अर्थ - is अलंकार and this अलंकार is the soul of poetry. This अलंकार 'adequacy' is quite akin to वामन's definition of वैदर्भी as समग्रगुणा. It is different from कुन्तक's वक्रता which is the turn of expression aesthetically distinct (from ordinary speech)owing to the poet's genius - वैदग्ध्यभङ्गीभणिति.

The springing of bliss is threefold:

आनन्दकोषस्योल्लासस्त्रिविधः परिकीर्त्यताम्।
औपम्यादि, रसं, वस्तु वा यतो विसिनोति सः ।।२।।

These can be related to the threefold ध्वनि i.e. वस्तु, अलंकार and रस of आनन्दवर्धन. But according to पं रेवाप्रसाद

अस्मन्मते त्वलंकारः काव्यस्याङ्गस्य वीक्षणे।
ध्वनिं – सोमं यथा वह्नि : – कवलीकृत्य राजते ।।२३ ।।

"In the figurative analysis of poetry, in my opinion, the अलंकार does swallow the ध्वनि ''.

The अलंकार of काव्य is again treated later:

''अलंभावो ह्यलंकारः'' स च सौन्दर्यतत्कृतोः ।४८.ab.।

''Alaṇkāra is Adequacy'' and it holds twofold nature: सौन्दर्य or Beauty itself and the source of the beauty.

अलंकारोऽपि वाच्यत्वं नैव स्पृशति जात्वपि। ५३.ab.
वाक्यार्थ एवालंकारो, वाक्यार्थश्च समन्वयः।
पदार्थानां स संसर्ग–मर्यादा–मात्र–गोचरः ।। ५४.

अलंकार – 'Adequacy' can not be caught into words. अलंकार resides in the syntactical meaning, and syntactical meaning is only relativity lying in the meanings of constituent words of syntax.

How the words of काव्य lead to चमत्कार in रसिक is shown in some detail.

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शब्दः स्वबोधे संक्रान्तो बोधः संकेतके निजे ।
संकेतश्च प्रबुद्धः सन् बोधमर्थस्य चुम्बति ।।72.
अर्थबोधोऽर्थबोधानाम् अन्येषां संततिं सृजन् ।
चमत्कारामृतं प्रोक्ष्य रसिके याति काव्यताम् ।।73.

"The word enters into its knowledge; the knowledge enters into its relations; the relation, being awakened, embraces the knowledge of meaning;" (72).

"The knowledge of meaning puts forth a chain of knowledge of other meanings, and, having showered the nectar of charm, transforms, itself into poetry in the full-hearted reader." (73)

Thus, the first component of the word अलंकार (i.e.अलम्) is taken in the sense of 'adequacy' which envelops all the means of poetic embellishments. This अलंकृति is the state of adequacy or ultimate satisfaction and also the resulting aesthetic plesasure - also called अतिशय or चमत्कार. It again reminds one of वामन's concept of पाक, particularly आम्रपाक.

The difficulty is, the sense of 'adequacy' is also relative like the sense of औचित्य. Just as you tend to ask "appropriate to what?", which leads you to the higher and soul-like principle, similarlty one will obviously realize the term 'adequacy' as relative to something else. We ask: this is adequate - adequate for what? and the answer to that 'what' will lead us to the soul of poetry: the अलंभाव itself can hardly be called काव्यात्मन्. अलंकार in the sense of पर्याप्ति, 'enoughness, adequacy', is अन्यप्रेक्षी for the full sense of its meaning, it is relative, not absolute, and hence it cannot be called the soul of poetry.

According to Pt. Rewaprasadji, भाषा and काव्य are distinct entities. भाषा is the medium through which काव्य finds expression. Language acts as a vehicle to carry thoughts which are expressed in काव्य. Thus, even when language is altered or even changed, the काव्य remains the same. This is clear in translations of literature wherein, the language changes, the rhythms change, but the thought-content remains the same. Language thus acts as a substratum for the content of the thoughts and emotions of the poet. The concept of the poet attains the form of literature, the language-the words and meanings-cannot enter the objective literary form :

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the poet. The concept of the poet attains the form of literature, the language-the words and meanings-cannot enter the objective literary form :

यथा पात्रंच दुग्धं च भिन्ने भिन्ने हि सर्वथा।
तथा शब्दश्च काव्यं च, का न्वभिन्नात्मतैतयो: ।।90
अनुवादेषु संगीत-मात्र-भेदोऽनुभूयते।
अर्थबन्धस्वरूपं तु काव्यं तत्रानुवर्तते ।।99

"This way, words and their peculiarities are the medium of communication only, and not of the communicable poetry itself."

Again, Pt. Rewaprasadji does not accept रस as the soul of poetry. According to him अलंकार only is the soul of poetry. The reason is this: अलंकार is the quality residing in the constituent elements of poetry, where रस is the quality that resides in the hearts of सहृदयs and not in poetry. He says :

रसस्त्वेषां फलं तच्च सामाजिकचिति स्थितम् ।32 ab.
काव्येऽलङ्कार एवात्मा स एवास्मिन् स्थितो यत: ।46 ab.

In this way, he almost becomes a proponent of वक्रोक्ति school:

काव्यालंकारसंज्ञाभि: वक्रोक्त्या वापि गाहताम्।
काव्यात्मत्वमलंकारो न तु तद्भिन्नवर्त्मना ।।39.

However, the important distinction is that वक्रोक्तिकार believes रस to be among the सामग्री of a poem as one of its contents, whereas Pt. Rewaprasadji places रस in the चित् of सामाजिक. The distinction is very significant.

नाट्यानुशासनम्

नाट्यानुशासनम् is made up of five booklets each consisting of one chapter of his exposition of dramatic theory. The titles of the chapters (or booklets) in order are नाट्यानुशासनम्, भरतदर्शनम्, नाट्यशारीरकम्, कलासमाधि: and रसभोग: The first deals with the theatre - नाट्यमण्डप. The stage is of two types : ब्राह्मपीठ, so called because it is open to sky and directions! It consists only of a वेदिका – a raised platform :

ब्राह्मं तु वेदिकामात्रम् आकाशब्रह्मणि स्थितम्।
भित्ति-स्तम्भ-द्वार-शीर्ष-मण्डपादिविवर्जितम् ।।३ ।।

which implies that the second type, the वैष्णवपीठ, will have भित्ति-स्तम्भ etc.,and it will be a regular threatre, of three types – विकृष्ट, चतुरस्त्र and त्र्यस्त्र.

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However, says रेवाप्रसादजी, the classical norms of length - breadth etc. need not be strictly adhered to in the dialogues so long as the two primary conditions of audibility and visibility of the characters and their expressions and movements are not sacrificed. Four main parts of the नाट्यमण्डप – प्रेक्षकसंनिवेश, रंगपीठ, परिक्रमाभूमि (with मत्तवारणीs on both sides) and नेपथ्यगृह – are described. The approach to the traditional prescriptions is flexible, keeping the modern-day requirements of dramatic performance in view. The ब्राह्मपीठ seems to be the stage of the people, often being created spontaneonsly in the midst of a large gathering, much akin to the area of the performance of street-plays of modern times.

The second chapter tries to explain the background of or a viewpoint to look at a particular dramatic theory. All such theories are formed in the background of, and try to answer, the problems of their times, and need to be modified with the changing times. The author is democratic when he says that any one, irrespective of his caste or creed, has a right to perform drama; the only condition is that he should be morally sound, the moral or ethical values of the society should not be thrown to the winds merely for the entertainment of positive masses.

In the third chapter called नाट्यशारीरकम् the threefold structure of the drama - the five अवस्थाs , five अर्थप्रकृतिs and five सन्धिs - is expounded. They are pointed out to be यत्नावस्थाs, फलावस्थाs and काव्यावस्थाs respectively. The author believes that actually, a drama normally requires only three and not five of each of these groups, as follows :

१. बीज + आरम्भ = मुख
२. बिन्दु + यत्न = प्रतिमुख
३. काव्य + फलनम् = निर्वहण.

Both types of secondary plots – पताका and प्रकरी - should contribute to the development of the main plot but should have a different source from that of the main plot.

The fourth chapter called कलासमाधि establishes that because drama combines in itself various arts like dance, music, painting, etc. it is able to check the senses of a connoiseur from deviating and leads him to the stage of समाधि – 'sublime bliss'.

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The last chapter called रसभोग propounds some important theories regarding the process of the state of aesthetic joy attained by the सहृदय. The author proposes that among the views of रसनिष्पत्ति, the भुक्तिवाद of भट्टनायक is final and not अभिव्यक्तिवाद of अभिनव. One approaches a work of art for रसभुक्ति and not only for अभिव्यक्ति. रस is the आनन्दांश hidden in the soul of a सहृदय, and is inseparable from its चैतन्यतत्त्व. नाट्य turns even impure things of life into pure elements. According to पं. रेवाप्रसादजी, विभावs, अनुभावs, and व्यभिचारिभावs are merely various stages of the soul of a सहृदय; the mere word भाव is suficient to denote them all without their पूर्वगs. Rasa is only the state of the चित्त of सहृदय engulfed in their भावs. रस is actually twofold : आस्वाद्य as well as आस्वाद्य. आस्वाद्य is the object of art - the drama itself, आस्वाद lies in the सहृदय who is in the process of delectation. आस्वाद्यास्वादरूपत्वाद् रस एष द्विधा स्थितः ।

Thus पं. रेवाप्रसादजी द्विवेदी has given some important observations and propounded some fresh views about the poetic as well as dramatic aspects of the aesthetic theory.

I thank you all for your patient and attentive hearing.

Postscript: One important work of Sanskrit poetics composed in the last century has recently come to my notice : it is ध्वन्यालोकप्रभा by Prof. Bishnupada Bhattacharya (pub. Sanskrit Sahitya Parishat, Calcutta, 1986). The author himself explains the nature of the book in its sub-title as "A new critical exposition of the *Dhvani-kārikās*". It is a fresh Sanskrit commentary on the kārikās of *Dhvanyāloka*. Only Part I countaining *Uddyotas* I & II is published. The sequel parhaps never came out. The *Prabhā*, in a way, can be said to replace the *vṛtti* by Anandavardhana on the *Kārikās*. The purpose of writing a fresh व्याख्या 'exposition' on the *kārikās* is stated well by the author in his preface in the following words : अत्र न केवलं कारिकाणामन्वयमुखेन प्रति प्राचीनानां पूर्वाचार्याणां भरत-भामह-दण्डि-वामनोद्भटादीनां तथा अर्वाक् कालीनानामभिनव-मम्मट-राजशेखर-रुय्यक-विश्वनाथ-जगन्नाथप्रभृतीनां प्रख्यातानामालंकारिकाणां ग्रन्थेभ्यः यथावसरं यथोपयोगं च उद्धरणान्यपि सन्निवेशितानि येन साहित्यमीमांसायां ध्वनिकारस्य महत्त्वं तदीय-सिद्धान्तस्य गाम्भीर्यं वैलक्षण्यं च सम्यगुपलब्धं भवेत्।. (15 Jan. 2008)

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ALL INDIA ORIENTAL CONFERENCE

Head Office : Bhandarkar Oriental Research Institute, Pune 411 004.

42nd SESSION

Sampurnanand Sanskrit University, Varanasi.

THE EXECUTIVE COMMITTEE

A meeting of the old Executive Committee of the All India Oriental Conference was held at the Samvad Bhavan, Sampurnanand Sanskrit University, Varanasi at 7.00 p.m. on Nov. 4th 2004.

Prof. K. K. Chaturvedi was in the Chair.

The following members were present

1. Prof. S. D. Joshi
2. Prof. Saroja Bhate
3. Prof. Rajendra Mishra
4. Prof. S. C. Jha
5. Prof. C. K. Shukla
6. Prof. H. K. Satpathy
7. Prof. R. I. Nanavati
8. Prof. G. K. Dash
9. Prof. B. B. Chaubey
10. Prof. Vimla Devi
11. Prof. Sushma Kulshreshtha
12. Prof. Dev Narayan Jha
13. Prof. Mithilesh Kumar
14. Prof. A. C. Sarangi
15. Prof. Shuk Dev Sharma
16. Prof. Y. P. Dubey
17. Prof. G. U. Thite
18. Om Prakash Pandey

1) Condolence

Resolution No. 1/ 4.11.2004 :

Resolved that the executive committee places on record its sense of deep sorrow at the sad demise of the following scholars who expired during the period Dec 2002 to Oct. 2004 (Since the Puri Session of the conference.)

1. Prof. Ghatage A. M., 8th June 2003
2. Prof. Arunoday N. Jani, 16th May 2003
3. Prof. Shridhar B. Shrotri, 10th Sept 2003
4. Shri. Kameshwar Nath Thussu, 25th Oct. 2003
5. Francious B. J. Kuiper, 14th Nov. 2003
6. Prof. Raghunatha Bhat, Dharwad, 25th Jan 2004

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7. Prof. Kashikar C. G., 28th Dec. 2003
8. Dr. N.C.V. Narasimhacharya, in 2003
9. Prof. K. P. Narayan Pisaroti, Kerala, 21st March 2004
10. Prof. Choudhradhar Sharma, BHU, 28th Feb. 2004
11. Shri. Kamalkothari Jodhpur, Felklorst, 21st April 2004
12. Prof. Revatiraman Pandey, 27th July 2004
13. Dr. Srikant Jichakar, 2nd July 2004
14. Prof. S. G. Moghe, 24th may 2004
15. Pt. S. D. Kavishwar, 8th Sept. 2004
16. Prof. Satyavart Sharma, Kashi
17. Pt. Joshnaram Shastri, Kashi
18. Pt. Markandey Brahmachari, Kashi
19. Pt. Vasudeo Dwivedi Shastri, Kashi
20. Pt. Laxmikant Khanang, Kashi
21. Shri. Devendra Swaroop Brahmachari, Rishikesh
22. Prof. V. Venktachalm, Varanasi
23. Prof. Alex Waymen, USA, 22 Sept. 2004

2] Confirmation of the minutes of the meeting held at Puri, 41st session of the AIOC

Resolution No. 2/4.11.2004 : Resolved that the minutes of the meeting of the AIOC held at Puri on the occasion of 41st session of the All India Oriental Conference, be confirmed.

3] Audited statement of Accounts for the years, 2002-2003 & 2003-2004.

Resolution No. 3/ 4.11.2004 : Resolved that the audited statements of Accounts for the year 2002-03 & 2003-04 be adopted.

4] Appointment of Auditors

Resolution No. 4 / 4.11.2004: Resolved that M/S Patki & Soman, Pune, be appointed as auditors for the years 2004-05 & 2005-06 and they be paid remuneration of Rs. 2000/- per year.

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5] Publication of the Conference Proceedings

Resolution No. 5 / 4.11.2004 : Resolved that the proceedings of the 41st session of All India Oriental Conference held at Puri be noted.

6] Award of various prizes

Resolution No. 6 / 4.11.2004: Resolved that the General Secretary be authorized to decided the award of 10 different prizes in consultation with respective sectional presidents.

Resolved that the Dr. V. Raghavan prize be awarded to the best paper in the section of Classical Sanskrit.

7] Co-option on the Council of the ten members

Resolution No.7 / 4.11.2004: Resolved that it be recommended to the council that the following ten persons, whose names have been suggested by the Local Committee, be co-opted on the council [as per Rule 10b.1].

1. M. M. Vishwanath Shastri Datar
2. Prof. Shivji Upadhyay
3. Dr. Harishchandra Mani Tripathi
4. Prof. Rampujan Pandey
5. Prof. Ramkishor Tripathi
6. Dr. Rajaram Shukla
7. Dr. Somnath Tripathi
8. Dr. Hariprasad Tripathi
9. Dr. Shitalaprasad Upadhyay
10. Dr. Rajnishkumar Shukla

8] Appointment of Additional Sectional Presidents

Resolution No.7 / 4.11.2004

Resolved that the following additional Sectional Presidents be appointed.

SECTION	**PRESIDENT**
Vedic	Prof. G. U. Thite
	Prof. Yugalkishor Mishra

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Classical Sanskrit	Prof. Dev Narayan Jha
	Prof. Harekrishna Satpathy
Indian Linguistics	Prof. Vasant Kumar Bhatt
	Prof. Ramshiv Pandey
Philosophy and Religion	Dr. Gauri Mahulikar
	Prof. Chandrakant Shukla
	Prof. Adhyaprasad Mishra
	Prof. Shri Narayan Mishra
Modern Sanskrit	Prof. Pushpundrakumar

The meeting concluded with the vote of thanks to the Chair.

Chairman **General Secretary**

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ALL INDIA ORIENTAL CONFERENCE

Head Office : Bhandarkar Oriental Research Institute
Pune 411 004.

42nd SESSION

Sampurnanand Sanskrit University, Varanasi.

INAUGURAL SESSION

The Concluding Session of the All-India Oriental Conference was held in the Pandal at the Sampurnanand Sanskrit Vishwavidyalaya, Varanasi at 10 a.m. on 4th November 2004.

(1) The Session opened with a prayers.

(2) Prof. Rajendra Mishra, Vice Chancellor, welcomed Prof. George Cardona, Chief Guest of the Session, General President of the All-India Oriental Conference, and the members of the Conference.

(3) The Chief Guest, Professor George Cardona made Deepa Prajvalan and formally inaugurated the Session.

(4) Professor George Cardona, Chief Guest of the Session, delivered his Inaugural Address.

(5) The General President, Professor K. K. Chaturvedi, delivered the Presidential Address.

(6) A Resolution condoling the death of the following scholars was passed while the whole gathering was standing.

1. Prof. Ghatage A. M. - 8th June 2003
2. Prof. Arunoday N. Jani - 16th May 2003
3. Prof. Shridhar B. Shrotri - 10th Sept 2003
4. Shri Kameshwar Nath Thussu - 25th Oct. 2003
5. Francious B. J. Kuiper - 14th Nov. 2003
6. Prof. Raghunatha Bhat - Dharwad, 25th Jan 2004

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7. Prof. Kashikar C. G. - 28th Dec. 2003
8. Dr. N.C.V. Narasmhacharya - in 2003
9. Prof. K. P. Narayan Pisaroti - Kerala 21st March 2004
10. Prof. Choudhradhar Sharma - BHU 28th Feb. 2004
11. Shri Kamalkothari Jodhpur, Felklorst 21st April 2004
12. Prof. Revatiraman Pandey - 27th July 2004
13. Dr. Srikant Jichakar - 2nd July 2004
14. Prof. S. G. Moghe - 24th May 2004
15. Pt. S. D. Kavishwar - 8th Sept. 2004
16. Prof. Satyavart Sharma, Kash
17. Pt. Joshnaram Shastri, Kashi
18. Pt. Markandey Barhmachari, Kashi
19. Pt. Vasudeo Dwivedi Shastri, Kashi
20. Pt. Laxmikant Khanang, Kashi
21. Shri. Devendra Swaroop Barhmachari, Ruhikesh
22. Prof. V. Venktachalm, Varanasi
23. Prof. Alex Waymen, USA - 22 Sept. 2004.

(7) The General Secretary, Prof. Saroja Bhate then made Some anouncements regarding the divisions of Section and addional Section Presidents, Nomination Forms for the New Executive Committee and section Presidents, the meeting of the Council and Pandit Parisha.

(8) The Local Secretary made some announcements regarding the conduct the conference.

(9) The Local Secretary proposed a comprehensive vote of thanks.

(10) The Inaugural Session terminated with National Anthem.

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ALL INDIA ORIENTAL CONFERENCE

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42nd SESSION

Sampurnand Sanskrit University, Varanasi.

THE COUNCIL

A meeting of Council of the AIOC was held in the Samvad Bhavan on the campus of Sampurnanand Sanskrit University, Varanasi on 5th Nov. 2004, at 11.30 a.m.

Dr. K. K. Chaturvedi, General President of the All India Oriental Conference 42nd was in the chair.

Prof. Saroja Bhate, General secretary of the conference, explained the procedure of the election of the New Executive Committee as well as of the Sectional Presidents for the AIOC.

It was resolved that as nominated by the Council, the following ten persons, whose names have been recommended by the Local Committee be co-opted as members of the council [as per rule 10b. 1].

1. M. M. Vishwanath Shastri Datar
2. Prof. Shivaji Upadhyay
3. Dr. Harishchandra Mani Tripathi
4. Prof. Rampujan Pandey
5. Prof. Ramkishor Tripathi
6. Dr. Rajaram Shukla
7. Dr. Somnath Tripathi
8. Dr. Hariprasad Tripathi
9. Dr. Shitalaprasad Upadhyay
10. Dr. Rajnishkumar Shukla

The following two members were appointed as scrutineers by the President :
1] Shri. Choudhari 2] Shri. Mahantkumar

The Council then proceeded to elect 18 members of the New Executive Committee.

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The following was the result of the election of the New Executive Committee.

Name of the member	Votes.
1) Dr. Saroja Bhate	423
2) Dr. Satish Chandra Jha	302
3) Prof. S. D. Joshi	275
4) Dr. M. G. Dhadphale	261
5) Prof. Shukdev Sharma	248
6) Dr. Hari Datta Sharma	241
7) Dr. Chandrakant Shukla	240
8) Dr. Ramakant Shukla	237
9) Prof. Y. P. Dubey	234
10) Dr. H. K. Shatapathy	222
11) Dr. Gopal Krishna Dash	219
12) Dr. Vimla Devi	216
13) Dr. Mithilesh Kumar	214
14) Dr. B. B. Chaubey	213
15) Dr. Sushama Kulshreshtha	210
16) Dr. Radhavallabh Tripathi	209
17) Dr. Mahavir Agrawal	202
18) Dr. G. U. Thite	200

Invalid votes - 18

Total Voting – 700
Votes counted - 718

Scrutineers – 1] Shri. Choudhari
2] Shri. Mahantkumar

Place : Varanasi

Date : 5.11.2004

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42nd SESSION

Sampurnanand Sanskrit University, Varanasi.

THE NEW EXECUTIVE COMMITTEE

A meeting of the New Executive Committee of the All India Oriental Conference was held at the Samvad Bhavan, Sampurnanad Sanskrit University, Varanasi on 6th Nov. 2004 at 11.oo a.m.

The following members were present :

1. Dr. Saroja Bhate
2. Dr. Satish Chandra Jha
3. Prof. S. D. Joshi
4. Prof. M. G. Dhadphale
5. Prof. Shukdev Sharma
6. Dr. Hari Datta Sharma
7. Dr. Chandrakant Shukla
8. Dr. Ramakant Shukla
9. Prof. Y. P. Dubey
10. Dr. H. K. Satapathy
11. Dr. Gopal Krishna Dash
12. Dr. Vimla Devi
13. Dr. Mithilesh Kumar
14. Dr. B. B. Chaubey
15. Dr. Sushma Kulshrestha
16. Dr. Radhavallabh Tripathi
17. Dr. Mahavir Agrawal
18. Dr. G. U. Thite

Prof. S. D. Joshi was in chair.

The following business was transacted :

1] Election of the Office Bearers

Resolution No.1 Resolved that Dr. Rajendra Mishra, Shimla, be and is hereby elected General President of the All India Oriental Conference.

Resolution No.2 Resolved that Dr. Satish Chandra Jha, Muzaffarpur, be and is hereby elected Vice President of the All India Oriental Conference.

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Resolution No.3 Resolved that Dr. Saroja Bhate, Pune, be and is hereby elected General Secretary of the All India Oriental Conference.

Resolution No.4 Resolved that Dr. Gangadhar Panda, Varanasi, be and is hereby elected Joint Secretary of the All India Oriental Conference.

Resolution No.5 Resolved that Dr. Mithilesh Kumar, Patna be and is hereby elected Treasurer of the All India Oriental Conference.

2] Co-Option on the Executive Committee

Resolution No. 6 Resolved that the following persons be and are hereby co-opted as members of the Executive Committee in the vacancies caused by the election of the office bearers :
Co-opted Members: 1) Dr. Chandra Chaturvedi 2) Dr. V. Kutumba Shastri 3) Dr. Rajendra Nanavati

The full Executive Committee will be as follows:

[1] Office Bearers :

1. General President :	Prof. Rajendra Mishra
2. Vice President :	Prof. Satish Chandra Jha
3. General Secretary	Prof. Saroja Bhate
4. Joint General Secretary	Prof. Dr. Gangdhar Panda
5. Treasurer	Prof. Mithilesh Kumar

[2] Other members of the Executive Committee :

(a) Dr. Saroja Bhate
(b) Dr. Satish Chandra Jha
(c) Prof. S. D. Joshi
(d) Dr. M. G. Dhadphale
(e) Prof. Shukdev Sharma
(f) Dr. Hari Datta Sharma
(g) Dr. Chandrakant Shukla
(h) Dr. Ramakant Shukla
(i) Prof. Y. P. Dubey
(j) Dr. H. K. Shatapathy
(k) Dr. Gopal Krishna Dash
(l) Dr. Vimla Devi

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(m) Dr. Mithilesh Kumar
(n) Dr. B. B. Chaubey
(o) Dr. Sushama Kulshreshtha
(p) Dr. Radhavallabh Tripathi
(q) Dr. Mahavir Agrawal
(r) Dr. G. U. Thite

Co-opted Members:

1. Dr. Chandra Chaturvedi
2. Dr. V. Kutumba Shastri
3. Dr. Rajendra Nanavati

Trustees:

1. Dr. T. N. Dharmadhikari
2. Dr. M. A. Mehendale
3. Dr. H. G. Ranade

3] Venue of the next session

Letters of invitation were received from Universities of Jammu and Nagpur.

Resolution No. 7

Resolved that the invitation of the Jammu University, Jammu Tawi, to hold the 43rd session of AIOC at Jammu University, Jammu-Tawi, be thankfully accepted .

4] Award of Prizes

Resolution No.8 Resolved that Prizes be awarded as follows :

1. **Dr. V.G. Rahurkar Prize for Veda** 1) Miss Sheetal Deshpande 2) Miss Radhika Chandrachud

2. **Smt.Sushiladevi Mishra Prize for Veda** 1) Mugdha Gadgil

3. **Prof. Jaymant Mishra Prize for Classical Sanskrit** 1) Pushpa Gupta

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4. **Mrs. Sragdhara Nandi Prize Alankara [Classical Sanskrit]** 1) Dr. Nina Bhavnagari

5. **Dr. V. Raghavan Prize** 1) Dr. Mukta Biswas

6. **Muni Punyavijayji Prize** 1) Dr. Sudarshan Mishra

7. **D. K. Jain Institute Prize** 1) Sharmani Sangit Pragya

8. **Dr. V.G. Rahurkar Prize for Vedanta-** 1) Dr. Pranati Ghosal 2) Dr. Subash Chandra Dash

9. **Markatvalli Sundaresvara Prize [Pandit Parishad]** 1) Prof. S. Subrahmanyam

10. **Dr. R. K. Sharma & Mrs. Annapurna Sharma Prize** 1) Dr. Arun Rajan Mishra

A joint meeting of the New Executive Committee and the present Presidents of the various Sections was then held to elect Sectional Presidents for the 43rd session of the All India Oriental Conference.

The following was the result of the election :

Resolution No. 9 - The following was the result of the election of the Sectional Presidents :

SECTION	PRESIDENT ELECT
1. Vedic	Prof. G. K. Dash
2. Iranian	Prof. S. A. Hasan
3. Classical Sanskrit	Prof. Chandrakant Shukla
4. Islamic Studies	Prof. Abdul Ali
5. Arabic and Persian	Prof. A. Q. Jafari
6. Pali and Buddhism	Prof. Sanghsen Singh
7. Prakrit and Jainism	Prof. Y. P. Dubey

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8. History	Prof. Vijaykumar Thakur
9. Archaeology	Prof. Kishore Kumar Acharya
10. Indian Linguistics	Prof. D. N. Jha
11. Philosophy and Religion	Prof. Uma Raman Jha
12. Dravidic Studies	Prof. P. Syamala Devi
13. Technical Sciences and Fine Arts	Prof. Sushama Kulshreshtha
14. South East Asian Studies	Prof. Radha Vallabh Tripathi
15. West Asian Studies	Prof. Faiyazul Haqq
16. Modern Sanskrit	Prof. H. K. Satapathy
17. Manuscriptology	Prof. B. B. Chaubey
18. Epics and Puranas	Prof. I. R. Dwivedi
19. Sanskrit and Computers	Prof. Achyutanand Dash
20. Indian Aesthetics and Poetics	Prof. Hari Dutt Sharma

The meeting concluded with a vote of thanks to the chair.

Prof. S. D. Joshi
Chairman

Prof. Saroja Bhate
General Secretary

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ALL INDIA ORIENTAL CONFERENCE

Head Office : Bhandarkar Oriental Research Institute
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42nd SESSION

Sampurnanand Sanskrit University, Varanasi.

CONCLUDING SESSION

The Concluding Session of the All-India Oriental Conference was held in the Pandal at the Sampurnanand Sanskrit Vishwavidyalaya, Varanasi at 10 a.m. on 6th November 2004.

(1) The Session opened with a prayer.

(2) The General Secretary thanked the concerned authorities of the Oriental Institute for their guidance and active participation in various matters of this session.

(3) The General Secretary announced that the election of New Office Bearers and the Executive Committee of the next Conference will be as follows :

Office Bearers :

1. General President	:	Prof. Rajendra Mishra
2. Vice President	:	Prof. Satish Chandra Jha
3. General Secretary	:	Prof. Saroja Bhate
4. Joint General Secretary	:	Prof. Dr. Gangadhar Panda
5. Treasurer	:	Prof. Mithilesh Kumar

Members of the Executive Committee :

1. Dr. Saroja Bhate
2. Dr. Satish Chandra Jha
3. Prof. S. D. Joshi
4. Dr. M. G. Dhadphale
5. Prof. Shukdev Sharma

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6. Dr. Hari Datta Sharma
7. Dr. Chandrakant Shukla
8. Dr. Ramakant Shukla
9. Prof. Y. P. Dubey
10. Dr. H. K. Shatapathy
11. Dr. Gopal Krishna Dash
12. Dr. Vimla Devi
13. Dr. Mithilesh Kumar
14. Dr. B. B. Chaubey
15. Dr. Sushama Kulshreshtha
16. Dr. Radhavallabh Tripathi
17. Dr. Mahavir Agrawal
18. Dr. G. U. Thite

Co-opted Members :

1. Dr. Chandra Chaturvedi
2. Dr. V. Kutumba Shastri
3. Dr. Rajendra Nanavati

Trustees : (Continued from the previous session)

1. Dr. T. N. Dharmadhikari
2. Dr. M. A. Mehendale
3. Dr. H. G. Ranade

(4) The General Secretary announced the award of the following prizes :

1. **Dr. V. G. Rahurkar for Veda** 1) Miss Sheetal Deshpande 2) Miss Radhika Chandrachud

2. **Smt. Sushiladevi Mishra Prize for Veda** 1) Mugdha Gadgil

3. **Prof. Jaymant Mishra Prize for Classical Sanskrit** 1) Pushpa Gupta

4. **Mrs. Sragdhara Nandi Prize- Alankara (Classical Sanskrit)** 1) Dr. Nina Bhavnagari

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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5. **Dr. V. Raghavan Prize** 1) Dr. Mukta Biswas

6. **Muni Punyavijayji Prize** 1) Dr. Sudarshan Mishra

7. **Dr. K. Jain Institute Prize** 1) Sharmani Sangita Pragya

8. **Dr. V. G. Rahurkar Prize for Vedanta** 1) Dr. Pranati Ghosal 2) Dr. Subash Chandra Dash

9. **Markatvalli Sundaresvara Prize (Pandit Parishad)** 1) Prof. S. Subrahmanyam

10. **Dr. R. K. Sharma & Mrs. Annapurna Sharma Prize** 1) Dr. Arun Rajan Mishra

(5) The General Secretary announced that the next Session of the All India Oriental Conference will be held at Jammu under the auspieces of the Jammu University, Jammu (Tawi).

(6) The speeches of some delegates on behalf of the All-India Oriental Conference.

(7) The General Presidents, Prof. K. K. Chaturvedi made his concluding remarks.

(8) The Local Secretary proposed a vote of thanks.

(9) The Concluding Session terminated with the National Anthem.

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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REPORT OF AN AUDITOR RELATING TO ACCOUNTS AUDITED UNDER SUB-SECTION (2) OF SECTION 33 & 34 AND RULE 19 OF THE BOMBAY PUBLIC TRUST ACT.

Registration No. : F-199 PTR 3/317/59

Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/o. Bhandarkar Oriental Research Institute,
Pune-411 004

FOR THE YEAR ENDED 31ST MARCH 2003

(a)	Whether accounts are maintained regularly and in accordance with the provisions of the Act & rules.	Yes
(b)	Whether receipts and disbursements are properly and correctly shown in the accounts.	Yes
(c)	Whether the cash balance and vouchers in the costody of the manager or trustee on the date of audit were in Agreement with the accounts.	Yes
(d)	Whether all books, deeds, accounts, vouchers or other documents or records required by the auditor were produced before him.	Yes
(e)	Whether a register of movable and immovable properties is properly maintained, the changes therein are communicated from time to time to the regional office and the defects and inaccuracies mentioned in the previous audit report have been duly complied with.	Yes
(f)	Whether the manger or trustee or any other person required by the auditor to appear before him did so and furnished the necessary information required by him.	Yes
(g)	Whether any property or funds of the Trust were applied for any objects or purpose other than the objects or purpose of the Trust.	No
(h)	The amount of outstanding for more than one year and and amount written off, if any.	No
(i)	Whether tenders were invited for repairs or construction involving expenditure exceeding Rs. 5000/-	N.A.
(j)	Whether any money of the public trust has been	No

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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invested contrary to the provisions of Section 35 which have come to the notice of the auditor

(k) Alienation, if any, of the immovable property contrary to the provisions of section 36 which have come to the notice of the auditor. — No

(l) All cases of irregular, illegal or improper expenditure or failure of omission to recover moneys or other property belongings to the public trust or of loss or waste of money or other property thereof and whether such expenditure failure, omission loss or waste was caused in consequence of breach of trust or misapplication or any other misconduct on the part trustees or any other person while in the management of the trust. — No

(m) Whether the budget has been filed in the form provided by rule 16A. — Yes

(n) Whether the maximum and minimum number of the trustees is maintained. — Yes

(o) Whether the meetings are held regularly as provided such instrument. — Yes

(p) Whether the minutes book of the proceedings of the investment of the trust is maintained. — No

(q) Whether any of the trustees has any interest in the investment of the trust. — No

(r) Whether any of the trustees is a debtor or creditor of the trust. — No

(s) Whether the irregularities pointed out by the auditors in the accounts of the previous year have been duly complied with by the trustees during the period of audit. — No

(t) Any special matter which the auditor may think fit or necessary to bring to the notice of the Deputy or Assistant Charity Commissioner. — No

PLACE : PUNE

DATE :

CHARTERED ACCOUNTANTS

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT, 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F- 199 PTR 3 / 317 /59
Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

BALANCE SHEET AS AT 31ST MARCH 2003

FUNDS AND LIABILITIES	Rs.Ps.	Rs. Ps.
TRUST FUNDS OR CORRUS -		62544.39
As per last Balance Sheet		
Adjestments during the years		
(Give details)		
OTHER EARMARKED FUNDS		14025.00
(Created under the Provisions of the Trust Deed of Scheme or out of the income)		
LOANS		
LIABILITIES		54000.00
For Expenses		
For Unspent Grant received from Rashtriya Sanskrit Sansthan, New Delhi		100207.00
Income And Expenditure Account		
Balance as per last B/Sheet	409474.43	
Less : Appropriation, If any		
Add : Surplus	100105.00	
(As per Income & Expenditure A/c)		509579.43
TOTAL		**Rs.740355.82**

As per our report of even date.

Date :

Chartered Accountants

Income Outstading
(If Accounts are kept on Cash Basis)
Rent
Interest
Other Income
Total Rs.

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

In Public Domain. Digitized by eGangotri and Sarayu Trust Foundation Delhi.

THE BOMBAY PUBLIC TRUSTS ACT, 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F- 199 PTR 3 / 317 /59
Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

BALANCE SHEET AS AT 31ST MARCH 2003

PROPERTIES & ASSETS	Rs.Ps.	Rs. Ps.
IMMOVEABLE PROPERTIES		
INVESTMENTS		262090.39
Fixed deposits with banks		
FURNITURE & FIXTURE		2916.00
Balance as per last Balance Sheet	3240.00	
Depreciation up to date @ 10 %	324.00	
LOANS		
ADVANCES		
CASH & BANK BALANCE		475394.43
a) Central bank of India	472502.95	
b) State bank of India	2846.48	
c) Cash in hand	Nil	
	TOTAL	**Rs.740355.82**

The above Balance Sheet to the best of my/our belief contains a ture account of the Funds and Liabilities and of the Property and / Assets of the Turst.

Date

TURSTEE

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT, 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F- 199 PTR 3 / 317 /59
Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

Income and Expenditure Account for the year ending 31/3/2003

EXPENDITURE	Rs. Ps.
TO EXPENDITURE IN RESPECT OF PROPERTIES	
Rates, Taxes, Cesses	
Repairs and maintenance	
Salaries	
Insurance	
Depreciation [by way of Provision or adjustments]	
Other Expenditure	
TO ESTABLISHMENT EXPENSES -As per Schedule 1	130496.00
TO REMUNERATION TO TRUSTEES	
TO REMUNERATION [In the case of a math] to the head of the math including his household expenditure, if any.	
TO LEGAL EXPENSES	
TO AUDIT FEES	4410.00
TO CONTRIBUTION AND FEES	
TO AMOUNT WRITTEN OFF	
a) Bad Debts	
b) Loan Scholarships	
c) Irrecoverable rents	
d) Other items	
TO MISCELLANEOUS EXPENSES	
TO DEPRECIATION	324.00
To Unspent amount of Grant	100207.00
TO EXPENDITURE ON OBJECT OF THE TRUST	130893.00
a) Religious	
b) Educational	
c) Medical Relief	
d) Relief of Poverty	
e) Other charitable objects	
TO SURPLUS CARRIED OVER TO BALANCE SHEET	100105.00
TOTAL	**Rs.466435.00**

*Strike out whichever is not applicable

Dated at ....

TRUSTEE

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

In Public Domain. Digitized by eGangotri and Sarayu Trust Foundation Delhi.

THE BOMBAY PUBLIC TRUSTS ACT, 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No.	: F- 199 PTR 3 / 317 /59
Name of the Public Trust	: ALL INDIA ORIENTAL CONFERANCE C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE POONA - 411 004.

Income and Expenditure Account for the year ending 31/3/2003

INCOME	Rs. Ps.
BY RENT (accrued)	
BY INTEREST [accrued/realised] On Securities On Loans S.B.A/c. on Bank F.D.	9918.00
BY DIVIDEND	
BY DONATIONS IN CASH OR KIND	
BY GRANTS IN AID	225000.00
BY INCOME FROM OTHER SOURCES As per schedule III	231517.00
BY TRANSFERS FROM RESERVE	0.00
BY DEFICIT CARRIED OVER TO BALANCE SHEET	
TOTAL	**Rs.466435.00**

As per our report of even date
Charted Accountants
Date ....

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

Registration No. : F- 199 PTR 3 / 317 /59

Receipts and Payments Account for the period 1st April 2002 to 31st March 2003

RECEIPTS	Rs. Ps.	Rs.Ps.
To Opening balances		220713.43
a) Central bank of India	217172.95	
b) State bank of India	2846.48	
c) Rupee Co.op Bank	694.00	
To Life membership fees		54373.00
To Interest		9918.00
To Grant received from Rashtriya Sanskrit Sansthan, New Delhi		225000.00
To membership Fees		1367170.00
To Miscellaneous		40427.00
	TOTAL	Rs.687148.43

Place : Pune

Date :

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

Registration No. : F- 199 PTR 3 / 317 /59

Receipts and Payments Account for the period 1st April 2002 to 31st March 2003

PAYMENTS	**Rs. Ps.**	**Rs.Ps.**
By AIOC 41 session		124793.00
Pandit Parishad Expenses		
By Salary to staff		40000.00
By Travelling expenses and Conveyance (AIOC office Staff of Puri)		17750.00
By Postage, Telephone Exp., Miscellaneous Expenses		18146.00
By Prizes & Awards		6100.00
By Adudit fees		4410.00
By Bank Charges		600.00
By Closing balances :		475349.43
a) Central bank of India	472502.95	
b) State bank of India	2846.48	
c) Cash in hand	Nil	
TOTAL		**Rs.687148.43**

EXAMINED AND FOUND CORRECT
PATKI & SOMAN

CHARTERED ACCOUNTANTS

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT, 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F- 199 PTR 3 / 317 /59
Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

YEAR 2002-03

SCHEDULE NO. I : ESTABLISHMENT EXPENSES :

1)	Travelling Expenses	17750.00
2)	Postage, Telephone Printing & Stationery	18146.00
3)	Bank Charges	600.00
4)	Salary	94000.00
	TOTAL Rs.	**130496.00**

SCHEDULE NO. II : EXPENDITURE ON OBJECT

1)	Pandit Parishad Expenses	124793.00
2)	Prizes & Awards	6100.00
	TOTAL Rs.	**130893.00**

SCHEDULE NO. III : INCOME FROM OTHER SOURCES :

1)	Life Membership Fees	54373.00
2)	Full Membership	136717.00
3)	Miscellaneous Expenses	40427.00
	TOTAL Rs.	**231517.00**

EXAMINED AND FOUND CORRECT
PATKI & SOMAN

CHARTERED ACCOUNTANTS

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

In Public Domain. Digitized by eGangotri and Sarayu Trust Foundation Delhi.

THE BOMBAY PUBLIC TRUST ACT, 1950
SCHEDULE IX C (Vide Rule 32)

STATEMENT OF INCOME LIABLE TO CONTRIBUTION FOR THE YEAR ENDING 31ST MARCH, 2003

Name of the Public Trust : ALL INDIA ORIENTAL CONFERENCE

C/o BHANDARKAR ORIENTAL RESEARCH INSTITUTE , PUNE

Regd. No. : F - 199 PTR 3/317/59

	Rs.
I) Income as Shown In The Income and Expenditure Account (Schedule IX)	
II) Itms not Chargeable to Contribution Under Section 58 And Rule 32 :-	
1) Donations receieved from other Public Trusts & harmadas.	
2) Grants received from Government and local authorities.	
3) Interest on Sinking or Depreciation Fund	
4) Amount spent for the purpose of secular education	To bring together orientalists in order to take stock of the various activities of oriental scholars in India. The income is entirely exempted from the contribution.
5) Amount spent for the purpose of medical relief	
6) Amount spent for the purpose of veterinary treatment of animals.	
7) Expenditure incurred from donations for relief of distress caused by scarcity, draught , flood, fire or either natural calamity.	
8) Deductions out of income from lands used for agricultural purpose.	
a) Land Revenue and Local Fund Cess.	
b) Rent payable to superior landlord.	
c) Cost of Production, If lands are cultivated by trust.	
9) Deductions out of income from land used for non-agricultural purposes.	
a) Assessment, Cesses and other Government or municipal taxes.	
b) Ground rent payable to the superior landlord.	
c) Insurance premia	
d) Repairs at 10 percent of gross rent of building	
e) Cost of collection at 4 percent of gross rent of buildings let out	
10) Cost of collection of income or receipts from securities, stocks, etc. at 1 percent of such income.	
11) Deduction on account of repairs in respect of building not rented & yeilding no income at 10 % of the estimated gross Annual rent.	

Gross Annual Income chargeable to contribution Rs. : Nil

Certificate that while claiming deductions admisible under the above schedule, we have not claimed any amount twice either wholly or partly, against any of the items mentioned in the Schedule which have the effect of double education.

Chartered Accountants — Trustee

Date :

Trust Address

Date :

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

In Public Domain. Digitized by eGangotri and Sarayu Trust Foundation Delhi.

REPORT OF AN AUDITOR RELATING TO ACCOUNTS AUDITED UNDER SUB-SECTION (2) OF SECTION 33 & 34 AND RULE 19 OF THE BOMBAY PUBLIC TRUST ACT.

Registration No. : F-199 PTR 3/317/59

Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE

C/o. Bhandarkar Oriental Research Institute,

Pune-411 004

FOR THE YEAR ENDED 31ST MARCH 2004

(a)	Whether accounts are maintained regularly and in accordance with the provisions of the Act & rules.	Yes
(b)	Whether receipts and disbursements are properly and correctly shown in the accounts.	Yes
(c)	Whether the cash balance and vouchers in the costody of the manager or trustee on the date of audit were in Agreement with the accounts.	Yes
(d)	Whether all books, deeds, accounts vouchers or other documents or records required by the auditor were produced before him.	Yes
(e)	Whether a register of movable and immovable properties is properly maintained, the changes therein are communicated from time to time to the regional office and the defects and inaccuracies mentioned in the previous audit report have been duly complied with.	Yes
(f)	Whether the manager or trustee or any other person required by the auditor to appear before him did so and furnished the necessary information required by him.	Yes
(g)	Whether any property or funds of the Trust were applied for any objects or purpose other than the objects or purpose of the Trust.	No
(h)	The amount of outstanding for more than one year and and amount written off, if any.	No
(i)	Whether tenders were invited for repairs or construction.	N. A.
(j)	Whether any money of the public trust has been invested contrary to the provisions of Section 35.	No

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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(k)	Alienation, if any, of the immovable property contrary to the provisions of section 36 which have come to the notice of the auditor.	No.
(l)	All cases of irregular, illegal or improper expenditure or failure of omission to recover moneys or other property belonging to the public trust or of loss or waste of money or other property thereof and whether such expenditure failure omission loss or waste was caused in consequence of breach of trust or misapplication or any other misconduct on the part trustees or any other person while in the management of the trust.	No
(m)	Whether the budget has been filed in the form provided by rule 16A.	Yes
(n)	Whether the maximum and minimum number of the trustees is maintained.	Yes
(o)	Whether the meetings are held regularly as provided such instrument.	Yes
(p)	Whether the minutes book of the proceedings of the investment of the trust is maintained.	No
(q)	Whether any of the trustees has any interest in the investment of the trust.	No
(r)	Whether any of the trustees is a debtor or creditor of the trust.	No
(s)	Whether the irregularities pointed out by the auditors in the accounts of the previous year have been duly complied with by the trustees during the period of audit.	No
(t)	Any special matter which the auditor may think fit or necessary to bring to the notice of the Deputy or Assistant Charity Commissioner.	No

PUNE

DATE : CHARTERED ACCOUNTANTS

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT, 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F- 199 PTR 3 / 317 /59
Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

BALANCE SHEET AS AT 31ST MARCH 2004

FUNDS AND LIABILITIES	Rs. Ps.	Rs. Ps.
TRUST FUNDS OR CORRUS -		62544.39
As per last Balance Sheet		
Adjestments during the years		
(Give details)		
OTHER EARMARKED FUNDS		14025.00
(Created under the Provisions of the Trust Deed of Scheme or out of the income)		
LOANS		
LIABILITIES		
For Expenses		
For Unspent Grant received from Rashtriya Sanskrit Sansthan, New Delhi		85744.00
Income And Expenditure Account		
Balance as per last B/Sheet	509579.43	
Less : Appropriation, If any		
Add : Surplus	2888.97	
(As per Income & Expenditure A/c)		512468.40
TOTAL		**Rs.674781.79**

As per our report of even date.

Income Outstading
(If Accounts are kept on Cash Basis)
Rent
Interest
Other Income
Total Rs.

Date :

Chartered Accountants

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT, 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F- 199 PTR 3 / 317 /59
Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

BALANCE SHEET AS AT 31ST MARCH 2004

PROPERTY AND ASSETS	Rs. Ps.	Rs. Ps
IMMOVEABLE PROPERTIES		
INVESTMENTS		376769.36
Fixed deposits with banks		
FURNITURE & FIXTURE		2624.00
Balance as per last Balance Sheet	2916.00	
Depreciation up to date @10%	292.00	
LOANS		-
ADVANCES	-	-
CASH & BANK BALANCE		295388.43
(a) Central bank of India	292541.95	
(b) State bank of India	2846.48	
(c) Cash in hand		
TOTAL		Rs.674781.79

The above Balance Sheet to the best of my/our belief contains a ture account of the Funds and Liabilities and of the Property and / Assets of the Turst.

Date

TURSTEE

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT, 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F- 199 PTR 3 / 317 /59
Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

Income and Expenditure Account for the year ending 31/3/2004

EXPENDITURE	Rs. Ps.
TO EXPENDITURE IN RESPECT OF PROPERTIES	
Rates, Taxes, Cesses	
Repairs and maintenance	
Salaries	
Insurance	
Depreciation [by way of Provision or adjustments]	
Other Expenditure	
TO ESTABLISHMENT EXPENSES -As per Schedule (I)	81445.00
TO REMUNERATION TO TRUSTEES	
TO REMUNERATION [In the case of a math] to the head of the math including his household expenditure, if any.	
TO LEGAL EXPENSES	
TO AUDIT FEES	
TO CONTRIBUTION AND FEES	
TO AMOUNT WRITTEN OFF	
TO MISCELLANEOUS EXPENSES	
TO DEPRECIATION	292.00
TO EXPENDITURE ON OBJECT OF THE TRUST (As Per Sch. II)	45000.00
TO SURPLUS CARRIED OVER TO	2888.97
TOTAL	**Rs.129625.97**

*Strike out whichever is not applicable
Dated at ....

TRUSTEE

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT, 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F- 199 PTR 3 / 317 /59
Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

Income and Expenditure Account for the year ending 31/3/2004

INCOME	Rs. Ps.
BY RENT (accrued)	
BY INTEREST [accrued/realised]	128625.97
On Securities	
On Loans S.B.A/c.	
on Bank F.D.	
BY DIVIDEND	
BY DONATIONS IN CASH OR KIND	
BY GRANTS	
BY INCOME FROM OTHER SOURCES	1000.00
As per schedule III	
TOTAL	**Rs.129625.97**

As per our report of even date
Chartered Accountants
Dated ....

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT, 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F- 199 PTR 3 / 317 /59
Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

YEAR 2003-04

SCHEDULE NO. I : ESTABLISHMENT EXPENSES :

1) Salary	70000.00
2) Postage	8520.00
3) Computer Maintenance	2925.00
TOTAL Rs.	**81445.00**

SCHEDULE NO. II : EXPENDITURE ON OBJECT :

1) Printing Charges	45000
TOTAL Rs.	**45000.00**

SCHEDULE NO. III : INCOME FROM OTHER SOURCES :

1) Life Membership Fees	1000.00
TOTAL Rs.	**1000.00**

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

In Public Domain. Digitized by eGangotri and Sarayu Trust Foundation Delhi.

THE BOMBAY PUBLIC TRUST ACT, 1950
SCHEDULE IX C (Vide Rule 32)

STATEMENT OF INCOME LIABLE TO CONTRIBUTION FOR THE YEAR ENDING 31ST MARCH, 2004

Name of the Public Trust : ALL INDIA ORIENTAL CONFERENCE

C/o BHANDARKAR ORIENTAL RESEARCH INSTITUTE , PUNE

Regd. No. : F - 199 PTR 3/317/59

	Rs.
I) Income as Shown In The Income and Expenditure Account (Schedule IX)	
II) Itms not Chargeable to Contribution Under Section 58 And Rule 32 :-	
1) Donations receieved from other Public Trusts & harmadas.	
2) Grants received from Government and local authorities.	
3) Interest on Sinking or Depreciation Fund	
4) Amount spent for the purpose of secular education	To bring together orientalists in order to take stock of the various activities of oriental scholars in India. The income is entirely exempted from the contribution.
5) Amount spent for the purpose of medical relief	
6) Amount spent for the purpose of veterinary treatment of animals.	
7) Expenditure incurred from donations for relief of distress caused by scarcity, draught , flood, fire or either natural calamity.	
8) Deductions out of income from lands used for agricultural purpose. a) Land Revenue and Local Fund Cess. b) Rent payable to superior landlord. c) Cost of Production, If lands are cultivated by trust.	
9) Deductions out of income from land used for non-agricultural purposes. a) Assessment, Cesses and other Government or municipal taxes. b) Ground rent payable to the superior landlord. c) Insurance premia d) Repairs at 10 percent of gross rent of building e) Cost of collection at 4 percent of gross rent of buildings let out	
10) Cost of collection of income or receipts from securities, stocks, etc. at 1 percent of such income.	
11) Deduction on account of repairs in respect of building not rented & yeilding no income at 10 % of the estimated gross Annual rent.	

Gross Annal Income chargeable to contribution Rs. : NIL

Certificate that while claiming deductions admisible under the above schedule, we have not claimed any amount twice either wholly or partly, against any of the items mentioned in the Schedule which have the effect of double education.

Date : Chartered Accountants Trustee

Trust Address Date :

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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